



Purpose-Driven Companies: Are you listening?

Master Document

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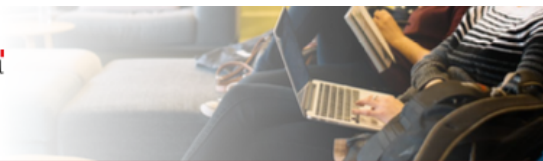




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Executive Summary

The purpose of this document is to present the results and structure of the research project undertaken in the last four months of 2018 about the type and quality of the impact that B-Corps and Purpose-Driven Companies—PDCs have in the inclusion of women and youth in Colombia and Kenya, within a sample of nine businesses.

Since inclusion, purpose and inequality are complex constructs, a qualitative research methodology was chosen. Eight founders/CEOs—seven women and one men—plus one women top-manager were interviewed, in order comprehend and interiorize the Conceptual Model developed for this research. Out of these nine companies, four are B-certified, one is in the final stage of B-certification, and the other four are interested in being in the future part of the B-corps' Network. All of them are purpose-driven companies, within the framework that emerged in this research.

Additionally, one purpose-driven company of the sample—scored 92 in the BIA—was selected as a business case to dwell further into the impact that this purposeful organization has on their workers and stakeholders. Thus, a deep qualitative analysis was undertaken, interviewing 14 workers—13 women, 4 youth—and 3 stakeholders.

Company's Name	Sector	Employ	B-Cert	Webpage
Daproim (Kenya)	Outsourcing Data Processing	> 150	YES	https://daproim.com
SBC (Kenya)	Consulting Sustainability	> 15	YES	https://sbclimited.org
Pure Chemistry	Science-Based Vegan Human Care	< 10	YES	https://www.purechemistryonline.com
Heincke SAS (María Panela)	Agribusiness Sustainable Exports	< 10	YES	http://www.heincke.co
Las Mazamorra de Urabá	Food Traditional Beverages	> 50	Last stage (scored 92)	link
InspirandoT	Consultancy Corporate Inclusion	< 10	Starting	https://www.inspirandot.com
Bancalimentos	Inclusive Services Micro-Finance	> 10	In the future	link
Mis Chiros	Unusable Clothes' Transformation	< 10	In the future	<i>Under construction</i>
BioAmbientar	Biotech. Organic Waste Transformation	< 10	In the future	http://www.bioambientar.com



The Theoretical Framework of this research was based mainly on quantic humanism (Largacha-Martínez C. , 2011), and other approaches related with sustainable capitalism, humanistic management, purpose-driven companies, B-Corps, capacity-based approach and women's empowerment. The Qualitative Methodological Framework was based mainly on Participatory-Action-Research (Fals-Borda, 1998). The main concepts within the Conceptual Model are: B-Corps/PDCs, impact, opportunities, inclusion, and women/youth.

Six questions emerged from the objective set by AcademiaB and the approach given by the Quantic Humanism Initiative. The main objective was to holistically understand the concepts from the model. Once that done, the next step was to analyze how relevant was vanguard management in order for B-Corps/PDCs to have positive impacts in terms of social inclusion. From this two main goals, other for questions were structured, dealing the following elements: if B-Impact Assessment includes vanguard management questions; long-term social inclusion impact by B-Corps/PDCs; local violence and social inclusion; and youth migration.

The selected software for the qualitative analysis—content analysis, was Atlas ti¹. First, the PI analyzed only the women top-managers, to have a gender perspective. At the end, he added the file from the men CEO. A total of 72 codes were created for the B-Corps/PDC file, and 57 for the Mazamorra's workers. The next stage was to group de Codes into meaningful units that came from the theoretical framework and the six questions of this research. At the end, the PI created nine Code Groups for the B-Corps/PDCs and seven Code Groups for the women workers' Codes.

One of the first elements we want to highlight is the ability to listen, not just to hear, but *real, deep, empathetic listening to the Other*. This explains the title of this document. We selected this finding as the one that exemplifies better all this research. A great B-Corp leader ought to be a great listener. In order to listen, to deeply listen another person, you need to ask, who is the Other? which is the core axiom of quantic humanism, and it is deeply related to P(A)R. Additionally, in order to listen to the other, you need to know yourself, so authenticity is needed. Thus, this is a framework very humanistic.

The other important finding is that all the CEOs of B-Corps/PDCs agree that in order *to manage a purposeful business it must be done using non-traditional management*. This is a very important finding, since the PI participated also in the new BIA version (v.6) and found that there were not enough questions to measure the soft-skills needed to achieve a vanguard management style—like emotional intelligence, listening, deconstructing mental models, non-linear thinking, redistributing power, among others.

¹ Since the PI is Research Professor at CENTRUM-GBS, he used a multiversion license from CENTRUM Graduate Business School (Lima, Perú). Version 8.3.0 (567). <https://atlasti.com/>



Another important finding is that the majority of the workers at Mazamorra doesn't know the *meaning of inclusion*, and the meaning they have of purpose is very *basic*. We think that purpose-driven companies must review this reality within their workers, and create the right programs to change it and improve it.

Another salient finding is the time that a CEO should invest in coaching their workers, and/or to develop the soft-skills in all leaders so they can do it. The challenge is that in order to have a higher impact, this variable appeared as one of the most important—based in the Mazamorra's analysis. The positive impact that Mazamorra is having in their women is because Angela and Doña Ceci, the owners, have *time to listen, time to coach*, and time to be very caring and humane. Without this, the high impact will diminish extremely. But this not only demands a lot of time, but a lot of energy from Angela.

The other important finding is the *ethos of life*. If we want to have higher purpose companies, we need to work into higher purposes workers. Based on former research, we can empirically state that this is a problem with society as a whole—see The Future Society website². Thus, we didn't see that within the women at Mazamorra, but we did find higher ethos at the B-Corps/PDCs' CEOs.

Based on the last one, we found a great impact in terms of '*human expansion*' thanks to the philosophy of B-Corps/PDCs. And human expansion is an important step into a higher ethos of life. We found that because B-Corps are working into valuable social issues, that energy, that mood, that organizational environment contagious their workers and stakeholders. We think more energy should be put in this line of work by B-Corps.

We found a lot of healthy tension between being a purposeful entrepreneur and having a balanced life. In the same vain, we found tension between being a woman worker and having time and money to their personal life—we found that the triple-shift is in reality a fivefold one. So we propose that SistemaB should work in creating women networks, so they have a safe and healthy space where they can air personal issues. We called '*WikiMujeres+B*', but it is just an analogy/idea. It is important to clarify here that the reality of the women workers at a violent and semi-urban region should be very different with a lot of B-Corps companies in big cities in so-called developed countries.

As part of the future discussion, we want to leave here the topic of *neo-masculinities*. In our research for this project, we found a lot of women empowerment. Actually, the research has an emergent-meaning of that. However, we have not found a lot of patriarchalism-disempowerment, or neo-masculinities. SistemaB should support #MeToo, but also #NeoMasculinitiesAreNeeded in purposeful businesses.

² In this Perspective, you can read the difference between development and civilization. As an analogy, we have highly developed workers worldwide, but undercivilized workers at the same time. Visit: <http://www.thefuturesociety.org/881-2/>



As a final comment, and a very difficult one³, is the topic of *family violence* in the Mazamorra's workers. In the Master Document it is broadly presented. It is a structural one. It is global, but it was very difficult for the PI to have to turn off the tape-recorder several times. Also, in several conversations with Angela, this topic emerged as more-than-average reality.

This is a Master Document that was created using a qualitative analysis. Therefore, the vision that appears here is mainly the one of the PI. However, the invitation is for every reader and professional interested in these topics to become part of the dialogue of the conversation that AcademiaB and SistemaB is having all over Latin America and the World.

³ Maybe that explains why I left it at the end of the Executive Summary (PI Note).

Introduction & Context

The purpose of this document is to present the results and structure of the research project undertaken in the last four months of 2018 about the type and quality of the impact that B-Corps and purposeful companies have in the inclusion of women and youth in Colombia and Kenya, within a sample of nine businesses. This research is part of AcademiaB and IDRC program “Understanding The Systemic Impacts Of B Corps On Social And Economic Opportunities For Women And Youth In Latin America”⁴.

Since inclusion, purpose and inequality are complex constructs, a qualitative research methodology was chosen. Eight founders/CEOs—seven women and one men—were interviewed, one women top-manager was also interviewed, in order comprehend and interiorize the Conceptual Model developed for this research. Out of this nine companies, four are B-certified, one is at the final stage of B-certification, and the other four are interested in being in the future part of the B-corps’ Network. All of them are purpose-driven companies-PDC—within the construct that emerged in this research.

Additionally, one purpose-driven company of the sample—scored 92 in the BIA—was selected as a business case to deepen further into the impact that this purposeful organization has on their workers and stakeholders. Thus, a qualitative analysis was undertaken, interviewing 14 workers—13 women, 1 man, 4 youth—and 3 stakeholders.

Inclusion can be rapidly mentally visualized as the contrary of exclusion. Any human being that feels excluded or any group of people—family, friends, locality, nation—that when compared to the whole society present indicators that are unequal, we are witnessing a social reality of non-inclusion, or inequality—*desigualdad*⁵.

A question that emerges in this reality is: *how having a higher purpose as the driving force of a company produce inclusive impacts?* This question was divided into a Conceptual Model, and then into six main questions, as it is shown below. Similarly, since this question is a complex one, besides the qualitative methodology, a quantic epistemology was chosen as the theoretical framework. A holistic analysis of the social reality was selected, where Quantic Humanism (see (Largacha-Martínez C. , Quantic Humanism, 2011) (Caro & Murphy,

⁴ Accessible at: www.academiab.org. The call for proposals stated “*Academia B a través de esta convocatoria invita a investigadores a presentar propuestas de estudios que contribuyan a comprender mejor el rol de estas empresas en la economía y en particular sus impactos en la inclusión de mujeres y jóvenes, su desempeño social y financiero, y recoger los aprendizajes de su acción. Con esta evidencia se busca contribuir al escalamiento de una nueva corriente de conocimiento y a transformar ideas en aportes concretos para las políticas públicas y nuevos modelos de negocios que contribuyan a la inclusión.*”

⁵ In spanish, *desigualdad e inequidad* are translated the same as inequality, but having both words help understand better this social reality.

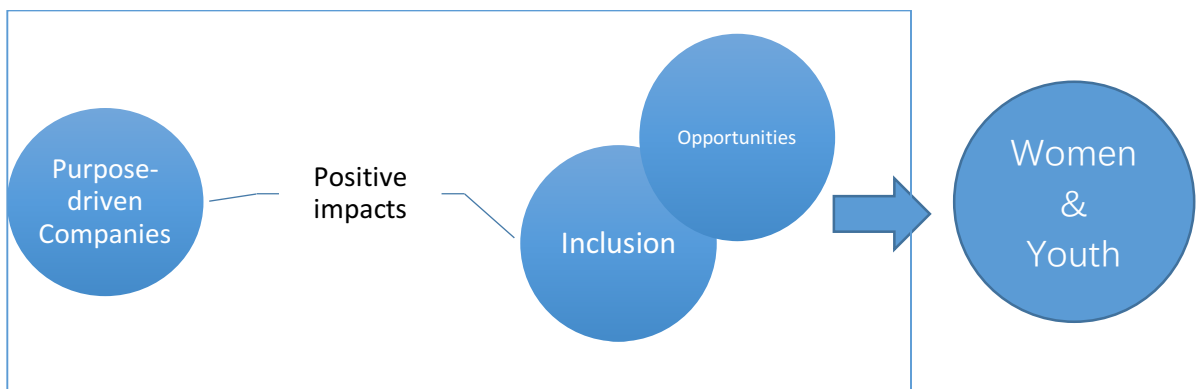
2002)) acted as the theoretical umbrella, filled also with humanistic management, purpose-driven organizations, human development, participatory-action-research, and women studies' approaches. At this juncture is relevant to make a revision of the construct 'inclusion', since all the research project unveils from the essentials of inclusion.

As expressed by Muñoz-Pogossian & Barrantes (2016, pág. 17) in the OAS Report⁶,

La inclusión social es un concepto estrechamente ligado a la equidad. El Banco Mundial (2014) define la inclusión social como el “proceso de empoderamiento de personas y grupos para que participen en la sociedad y aprovechen sus oportunidades. Da voz a las personas en las decisiones que influyen en su vida a fin de que puedan gozar de igual acceso a los mercados, los servicios y los espacios políticos, sociales y físicos”. Por su parte, la CEPAL define a la inclusión social como el “proceso por el cual se alcanza la igualdad, y como un proceso para cerrar las brechas en cuanto a la productividad, a las capacidades (educación) y el empleo, la segmentación laboral, y la informalidad, que resultan ser las principales causas de la inequidad” (CEPAL, 2014).

Inclusion vis-à-vis exclusion. Inclusion and its keen words: equality, *desigualdad*. Important words appearing in the former definition by the OEA Report: empowerment, social participation, opportunities, agency, giving voice, equal access, life-decisions, equality, causes of inequality, close gaps.

In order to achieve the objectives presented in this research project about 'impact by purposeful businesses in the inclusion of women and youth', a Conceptual Map was developed, as shown in the next graph:



Source: Done by Carlos Largacha-Martínez

Since the majority of the people interviewed are women, and as the name of this proposal, the main goal was to analyze the *quality* of the impact that these purpose-driven companies have on women inclusion. Although the sample of participants self-identified as

⁶ Visit http://www.oas.org/docs/inclusion_social/equidad-e-inclusion-social-entrega-web.pdf

young is small, youth inclusion is analyzed through their answers and through the whole research project. Hence, the **main goals** are:

- Impact of purpose-driven and B-Corps in women inclusion
- Quality of the impact—meaning—characterization of the qualitative impact in terms of positive effects, inclusion, opportunities and authenticity

In order to achieve this, six objectives were presented in the proposal, which are divided in major objectives and minor objectives, as are shown below:

Major Objectives

1. Entender a profundidad los términos del modelo conceptual [*so the main goal is addressed*]
2. Se necesita un estilo de gerencia vanguardista para lograr los impactos esperados?
3. La Matriz B tiene en cuenta estas variables dentro de las preguntas que realiza?
4. El impacto de las Empresas con Propósito en mujeres y jóvenes es de largo plazo?

Minor Objectives

5. Qué implica estar en zonas de violencia para el impacto de las Empresa con Propósito?
6. Disminuyen la migración a las urbes estas Empresas con Propósito (población juvenil)?

This six questions were converted into an open questionnaire that had 12 questions in total, with 10 proxies or sub-questions—if needed. Two formats were used. The full version with all the companies' founders/worker, and a reduced version with *Mazamoras*⁷ workers and stakeholders. This information is expanded on the Methods Section.

Description of the B-Corps and Purpose-Driven Companies of this Research

⁷ From now on, every time we are referring to the Company 'Las Mazamoras de Urabá', we only will use the Word *Mazamoras*, with capital letter.

The majority of the Colombian companies that participated in this research project are part of an ongoing program by the Quantic Humanism Initiative that was launched in December 2017—with the support of SistemaB Colombia and the impactHUB-Bogotá—in order to instill Humanistic Management into their daily leadership practices⁸. This was very helpful in terms of getting the support and rapport needed to pursue this one. In terms of the other Colombian company, the PI is a Colombian B-Multiplier and have had some conversations before. About the Kenyan companies, AcademiaB want it to extend the Call to Africa, so the PI sent an email to six companies, and two ended participating. A short description of the nine Companies can be seen in the next table.

Company's Name	Sector	Employ	B-Cert	Webpage
Daproim (Kenya)	Outsourcing Data Processing	> 150	YES	https://daproim.com
SBC (Kenya)	Consulting Sustainability	> 15	YES	https://sbclimited.org
Pure Chemistry	Science-Based Vegan Human Care	< 10	YES	https://www.purechemistryonline.com
Heincke SAS (María Panela)	Agribusiness Sustainable Exports	< 10	YES	http://www.heincke.co
Las Mazamoras de Urabá	Food Traditional Beverages	> 50	Last stage (scored 92)	link
InspirandoT	Consultancy Corporate Inclusion	< 10	Starting	https://www.inspirandot.com
Bancalimentos	Inclusive Services Micro-Finance	> 10	In the future	link
Mis Chiros	Unusable Clothes' Transformation	< 10	In the future	<i>Under construction</i>
BioAmbientar	Biotech. Organic Waste Transformation	< 10	In the future	http://www.bioambientar.com

In the next sections of the document we will present the relevant information of this research. It contains the following sections. In the Theory and Methods' Section a description of the epistemological and ontological frameworks are presented, from where the open questions elaborated in the questionnaire emerged. The qualitative methodology is described as well.

Later, the Findings' Section contains the results of qualitatively analyzing the answers given by the participants. This Section is divided in two parts. First, the analysis done to the

⁸ The name of the program is 'Flourishing +B'. Visit:
<https://www.quantichumanism.org/blog/2018/04/02/flourishing-b/>



CEOs/top manager of the companies is presented. Second, the analysis elaborated based on the answers given to us by the workers and stakeholders of the purpose-driven company 'Las Mazamoras del Urabá'.

From the Findings' Section several aspects emerged that deserve further analysis, that we collected into the Discussion Section. In this part of the document we present the discussion of the more important findings and the proposals that we have to AcademiaB, which we think are relevant for the ongoing dialogue about this program.

During the analysis process some questions/ideas arose, so in the Conclusion Section we present them and elaborate on them as suggestions to AcademiaB. These suggestions are either as steps that could be taken in the future, as well as topics that we consider are worth researching in the Future.

This research was done by the team of the Quantic Humanism Initiative, a think-and-action tank located in Bogotá, Colombia, created with the objective of designing novel social inventions that could help society flourish based on quantum mechanics. The Principal Investigator-PI of this proposal is Dr. Carlos Largacha-Martínez. This research was funded by AcademiaB⁹ and the International Development Research Center¹⁰—IDRC, Canadá. Also, we received economic and logistical support in Apartadó, Colombia by *Las Mazamoras del Urabá*, one of the companies of this research, since they are interesting in strengthening their process to become a world-class company and the first in the Urabá Region to be B-certified.

⁹ <http://academiab.org/>

¹⁰ <https://www.idrc.ca/>

Photo No. 1. Workers from *Las Mazamorras de Urabá* & *Tawa*. Apartadó, Colombia.
In the back, the founder Doña Ceci, and the CEO, Angela.



Source: Carlos Largacha-Martínez. October 2018. Humanistic Management Workshop.

Photo No. 2. Launching of *FloreCIMIENTO+B* at impactHUB-Bogotá, Colombia
Managers of Purpose-Driven Companies + SistemaB/impactHUB Teams



Source: Carlos Largacha-Martínez. December 7th, 2017.

Theoretical Framework

It is interesting to see how the 21st Century is seen by many as the stage where we are going to transcend the foundational rationality of Modernity (Wallerstein, 2000), and therefore, the act of being human is going to be actualized into levels never seen before in the universal history of humanity, and never seen before since the 15th century, or the era known as Modernity (Dussel, 2001). The global financial crisis that we experienced at the beginning of this Century is also for some an opportunity to humanize our reality, as well as a sign that social institutions' outcomes that have been highlighted by social activists needs to transcend our traditional paradigms. It is a promising time for change (Kuhn, 1996).

From a business perspective, companies worldwide are adopting more and more Corporate Social Responsibility programs, and the financial portfolios of companies with high levels of social responsibility are among the most demanded. Moreover, companies are focusing more and more on the human being, on her knowledge and her need for recognition (Robbins & Judge, 2008). We are living today in the Knowledge Revolution, the society of knowledge and the knowledge organization (Arboniez, 2006). Although it is not new to consider the human being as "*something*" more than a *homo-economicus*, today this approach is becoming mainstream.

Purpose-Driven Companies are a great strength for a Sustainable Capitalism. We could venture to say that if most of the companies in the world were 'Purposeful Organizations' and *machismo* would not exist, most of the world's problems would vanish in 2 or 3 generations. There are new and powerful proposals to deconstruct Capitalism, in such a way that without the need for drastic changes or revolutions, we would reach a world where all have opportunities (Pirson M. , Ulrich, Largacha-Martinez, & Dirksmeier, 2014). As present it their chapter 'Transforming Capitalism' (Pirson M. , Ulrich, Dierksmeier, & Largacha-Martinez, 2014, pág. 3), there is a "system emphasized by the traditional Anglo-Saxon government with priority for shareholders. Such shareholder capitalism is generally seen as unbalanced and unsustainable."

In the Quantic Humanism Initiative-QHI¹¹ we develop an epistemological platform based on quantum humanism (Largacha-Martínez C. , Quantic Humanism, 2011). It is from there that all the theoretical positions presented and applied in this project are interrelated. This epistemology has axioms, foundations and hypotheses that were developed at the University of Miami (1999-2007) under the direction of social-philosopher, social activist, and Professor John W. Murphy (see (Murphy, Postmodern Social Analysis and Criticism, 1989), (Murphy, 2012), (Caro & Murphy, 2002)). The guiding concept of each one of the

¹¹ Visit www.quantichumanism.org



foundations is presented, but the reader is invited to review the book 'Quantic Humanism' (Largacha-Martínez C. , Quantic Humanism, 2011) for a deeper understanding—see the end of this part for an expanded version of the axioms, foundations, and hypotheses of Quantic Humanism. These foundations are presented below, and are the cornerstone to the methodology selected, the development of the questionnaire, and the interpretation and selection of the quotations within the answers. They are also, as stated, interrelated with the other theoretical approaches used in this project, and presented in the next paragraphs.

1. The **core axiom** of quantic humanism is:

The human purpose is to know the Other

2. The foundation of human flourishing is **authenticity**:

Authentic existence is transparent beings who are in continuous exploration, contemplation, and internalization of their deep and transcendental essence

3. The main **hypothesis** of quantic humanism is:

Human beings who are socialized within Modernity's framework do not, in principle, allow for a broader and/or intense actualization of human potentialities

Quantic Humanism is a novel epistemology, that have been used in leadership, discourse of development, analyzing national identities, re-interpretation of the family, humanistic management, critical narrative inquiry, and biotechnology¹² (Jorgensen & Largacha-Martinez, 2014) (Largacha-Martínez C. , 2011) (Largacha-Martinez, von Kimakowitz, Pirson, Amann, & Dirksmeier, 2014) (Largacha-Martinez C. , 2018) (Largacha-Martinez C. , 2019e) (Caro & Murphy, 2002) (Largacha-Martínez & Salcedo, 2015) (Largacha-Martinez C. , 2008) (Choi & Murphy, 2008) (Largacha-Martinez & Caro, 2004) (Choi & Murphy, 2004).

The main theoretical framework of this proposal has several dimensions, which will guide all the qualitative research, as well as the world view (*Lebenswelt*) that will be proposed with the results of the project. As stated, these dimensions are framed within a holistic approach, so there is no one more important than the other. Our theoretical references are—including some important authors that we used, albeit others that are presented later:

¹² <https://www.quantichumanism.org/blog/projects/bio-inspirometer/>



- Quantic Humanism (Largacha-Martínez C. , Quantic Humanism, 2011) (Caro & Murphy, 2002)
- Sustainable Capitalism (Pirson M. , Ulrich, Largacha-Martinez, & Dirksmeier, 2014) (Ariza, 2017)
- Humanist Management (Kimakowitz, 2011) (Largacha-Martínez C. , Aproximaciones a la Gerencia Humanista, 2010) (Largacha-Martinez C. , 2014)
- Purpose-Driven Companies (Honeyman, 2015) (Correa, 2012)
- Participatory Action Research (Fals-Borda, 1998)
- Capacity-based approach (Nussbaum, M.; (Sen, 2000); (UI Haq, 1995))
- Women's Empowerment (WEP)¹³, (UN Global Compact) (Staab, 2017)

Starting from quantic humanism, we continue making synergy between this holistic theory and sustainable capitalism. In the QHI we understand that there are four dimensions in which we investigate Sustainable Capitalism: Macro, Meso, Micro, and the Person (Ariza, 2017). From the Sustainable Capitalism we synergize with the Humanist Management and the Purpose-Driven Companies (B-Corps), and thus have the theoretical framework from which we will understand the nine companies that we researched. And the synergy is '*natural*' since "B Companies matter because they accelerate the evolution of capitalism" (Honeyman, 2015, pág. 37), leading to a sustainable capitalism. Likewise, purposeful companies redefine business success, changing the narratives to "a new set of expectations and a new focus by using the power of business for something else in addition to making a profit" (Ibid.).

It is important to highlight that B-Corps also have a systemic approach to management, since they understand that the most relevant elements of management must be analyzed in order to achieve their superior objectives. This is important, since this qualitative research will have these elements in mind when interviewing the owners of the companies in the study. The elements that internalizes the B philosophy are (Ibid., P.35):

- Commitment of Workers
- Community Participation
- Environmental footprint
- Management structure

From the Purpose-Driven Companies we integrate our theoretical framework with the elements of the Capacity-Based Approach¹⁴ (Sen, 2000) (UI Haq, 1995) and the

¹³ Visit: https://www.unglobalcompact.org/docs/publications/2018/WEPs_Trends_Report_2018.pdf

¹⁴ Capabilities Approach (Nussbaum): https://en.wikipedia.org/wiki/Capability_approach
<http://www.hup.harvard.edu/catalog.php?isbn=9780674072350&content=reviews>



Empowerment of Women¹⁵ (WEP, UN). At this moment, we have our systemic theoretical framework, so we were ready to apply it to the questionnaires and interaction done with the women workers of the company 'Las Mazamoras de Urabá', as well as businesswomen, customers and suppliers of the other companies in this research. In the same way, with these perspectives we will get closer to know the life stories of young people who work in 'Las Mazamoras', as well as part of the stakeholders of the company.

The theoretical approach for young people, in addition to all the above, will be guided by the World Bank study on 'NiNis' (de Hoyos, Rogers, & Székely, 2016). This approach, in addition to being theoretically immersed in quantum humanism, will be delineated by the P(A)R, participatory-action-research (Fals-Borda, 1998), which will be a fundamental part of the methodology of this research. The World Bank says in its study of the 'NINIs' that "despite the good economic performance of the region during the first decade of the century, with high rates of growth and a significant reduction of poverty and inequality, the proportion of ninis decreased only marginally, while the total number of ninis increased" (de Hoyos, Rogers, & Székely, 2016, pág. 1). Could be that, a) the 'trickle-down effect' is not true for this population, and/or b) the 'microeconomics' of sustaining entrepreneurship is not impacted by GDP growth. Likewise, when reviewing the study led by Adamson et.al (2016: page 8)¹⁶ say in terms of inclusion of women that "We suggest that the next step in tackling gender and diversity issues in organizations is to shift our attention from numbers and targets to the quality of gender inclusion and equality in the workplace". This 'quality' of which they speak is part of the approach of 'deepening' that we used in this research.

The goal is to include all this theoretical framework in the questionnaire, and in the research process. Although this is a difficult endeavor, in the next paragraphs we will expand on some ideas that we think are key from several of the authors presented, with the goal of finishing in the 'words' that were part of one question of the interview.

We can start from the work of Amartya Sen in terms of human development. The idea is to have a holistic inclusion, so his work, coupled with the one by Martha Nussbaum are very relevant. The ideas of Sen expand the notion of development. The title of his book 'Development as Freedom' (Sen, 2000) is very appealing. It sends, just by the title, an important message: if you have freedom, you have human development. But what type/kind of freedom is he talking about? In his book, Sen (Ibid., 16, 19) argues,

¹⁵ WEP-Womens Empowerment Principles (UN-Global Compact). <http://www.weprinciples.org>
<https://www.pactoglobal-colombia.org/empoderamiento-mujer/principios-para-el-empoderamiento-de-la-mujer.html#introduccion>
 PNUD-Empoderamiento de la Mujer:
<http://www.co.undp.org/content/colombia/es/home/ourwork/womenempowerment/overview.html>

¹⁶ Adamson K.; et.al. , (2016), "The quality of equality: thinking differently about gender inclusion in organizations", Human Resource Management International Digest, Vol. 24 Iss 7 pp. 8 -11
<http://dx.doi.org/10.1108/HRMID-04-2016-0060>

El desarrollo consiste en la eliminación de algunos tipos de falta de libertad que dejan a los individuos pocas opciones y escasas oportunidades para ejercer su agencia [o praxis] razonada. ... El hecho de que centremos la atención en las libertades humanas contrasta con las visiones más estrictas del desarrollo, como su identificación con el crecimiento del producto [interno] ... bruto-[PIB].

And then he links the former definition with values, which was one of the elements in our questionnaire, which is developed further in the findings. Sen (ibid. 26) argues that

[Un] enfoque [integrado del desarrollo, es decir que] incluya las consideraciones económicas, las sociales y las políticas... permite reconocer el papel de los valores sociales y de las costumbres vigentes, que pueden influir en las libertades de que disfrutaban los individuos y que tienen razones para valorar.

But is very important to highlight the last part “that they have their own reason to value”, since it is in the existence of each human being, and of each human collective that we can find the reason from Development as Freedom, and not in a *wisdom politician*. Are they ready to define their reasons? That is something that will be developed further in the Findings and Discussion Sections. Now we can couple this approach with the capability approach developed by Martha Nussbaum. She focusses on ten central capacities that each human being should be able to take advantage of, within a nation-state—as a social, economic, and political system.

Nussbaum's list helps visualize in a broader fashion the idea of inclusion, of women inclusion. However, from quantic humanism perspective, everything is relational, and nothing exist isolated from the context, so we agree on the capability approach, but not in the “*principio de cada persona como fin*” (Colmenarejo, 2016, pág. 134). This idea, from our perspective, what Nussbaum wants is to give the highest level of dignity possible to a human being, which is a very laudable end—which quantic humanism also search. In the analysis done by Colmenarejo (Ibid. 135), Nussbaum argues that “cada individuo vive su propia y única vida, y que está realmente “separada” de la propia vida de otros”, which relational quantum mechanics challenges.

Nussbaum's Ten Capacity list¹⁷ is—see Appendix for an extended one,

1. Life
2. Bodily Health
3. Bodily Integrity
4. Senses, imagination, and thought
5. Emotions

¹⁷ Visit: https://en.wikipedia.org/wiki/Capability_approach

6. Practical Reason
7. Affiliation
8. Other species
9. Play
10. Control over one's Environment

Within Nussbaum approach, the other end goal that she wants to happen is that of human flourishing, since for her *"El fin último de toda actividad humana es el florecimiento de la persona, de modo que la actividad económica, política o social no es sino un medio dispuesto hacia tal fin"* (ibid., 134). Here we have another link with quantic humanism. We can make the analogy that the economic, political and social activities is just a mean for our end goal, in the same way that culture, organizational environment and leadership styles are just mean for our end goal. Profits is a result of a higher end: purpose.

In terms of Women Empowerment, UN-Women have been working in strengthening this topic within businesses around the world. Their research confirms that "There is growing evidence that women's empowerment and gender equality has a multiplier effect on families, communities, businesses and sustainable economies." Based on this finding, they developed a framework and seven principles. In the Global Trends Report¹⁸ they state that "The Seven Principles offer a holistic framework based on real-life practices for business to advance gender equality and women's empowerment". In order to make these principles actionable, they created the Women's Empowerment Principles Gap Analysis Tool (WEPS Tool)¹⁹, so companies around the world can take and measure and monitor their success and advancement. We took into account these seven principles to make the final questionnaire. They are,

1. Leadership Promotes Gender Equality
2. Equal Opportunity, Inclusion and Nondiscrimination
3. Health, Safety and Freedom from Violence
4. Education and Training
5. Enterprise Development, Supply Chain and Marketing Practices
6. Community Leadership and Engagement
7. Transparency, Measuring and Reporting

During the interview to Angela Montoya, CEO of Las Mazamoras de Urabá, we talked about this opportunity. Since BIA is now used by UN to measure SDG, it is interesting to see which questions from BIA crisscross with WDP Gap tool.

¹⁸ https://www.unglobalcompact.org/docs/publications/2018/WEPS_Trends_Report_2018.pdf

¹⁹ <https://weps-gapanalysis.org/>

After reviewing all these theoretical frameworks, reading some of their documents, we thought about the elements that we should have in one of our questions for this research. In the appendix is the whole questionnaire, but here is the 'filtered' question for all these inclusion topics,

Temas de inclusión que debería mencionar, sino, decírselos: libertad de ser y hacer; reconocimiento de los valores sociales y tradiciones culturales; crecimiento personal (florecimiento); vida sintiendo respeto por la dignidad humana, sin denigración ni humillación; seguridad y salud personal; educación; hogar; posibilidad de amar, sentir e imaginar; agencia y empoderamiento; voz y autonomía; sostenibilidad; ingresos.



Finally, a presentation of the expanded Axioms, Hypotheses, and Foundations of quantic humanism (Largacha-Martínez C. , Quantic Humanism, 2011), which as presented, is the main theoretical foundation that leads this research project.

The Expanded Axioms are:

Ax2: *Instead of asking about the human being or human nature, the question that anchors this project is: Who is the Other? The Other is also identified as the constitute other. Accordingly, the Other is not the focus of attention. The Other is part of my self-identity, which is part of the human purpose.*

Ax3: *it is worthless and useless to speak about the human nature without speaking about the Other. There is nothing like human nature in abstract, neutral, or objective terms. Everything is relational. That human nature is social is one of the main contentions of this project, and is a foundational principle of a humane society.*

Ax4: *Alterity considers the I and the Thou as two complementary descriptions of the same reality. Indeed, this association is indeterminate, uncertain, and non-contradictory. Furthermore, it is worthless to try to find the ultimate end of the I. The purpose of the I is established simultaneously with the Other in an ambivalent manner. Even if persons understand one another, they can interact with a third party that changes both of their identities. Hence, a "new" identity emerges.*

The Expanded Hypotheses of quantic humanism are:

Hy1: *Dualism and empirical logic are the foundation of a reductionist, deterministic, impersonal, pseudo-objective, and ideological scientific reality, where diversity, tolerance, intersubjectivity, humanism, and holism—is downplayed, eroded, obscured, and authoritarily discredited.*

Hy2: *Civilization is understood as something where culture and economics ought to be in a harmonic balance. This humanistic approach will not place culture at the service of the economy, as has been traditionally the case, because communities, localities, and civil society are clamoring for an inclusive reality that leads to unity, synchronicity, and social harmony within diversity. As a result of this new strategy, a more culturally sensitive approach to economic development can be formulated, one that promotes cultural well-being as well as economic wealth.*

Hy3: *the bigger the intersection between the social self and the intimate self, the more likelihood that humanness will emerge and be actualized.*

Hy4: *Imitation is one of the worst ills of society, although unrecognizable from the perspective of Modernity. Specifically, most persons are committing the sin of 'accidie'. Do persons shaped by Modernity know what they should do? Do they have capabilities and potentialities? The answer is no, not within this reduced,*



alienated, dehumanized mode of socialization. The main aim of quantum humanism, quoting Maslow (1968, pág. 5), is "to find out what one is really like inside".

Hy5: *humans have a sense to 'communicate' or 'perceive' latent information. Immaterial communication is a third way of communication that humans have (see (Radin, 2006); (Lipton, 2008) which fully enhance the verbal and non-verbal communication channels. Immaterial Communication can be assumed as the communication that a person can recognize, except that is not able to explain how they were capable to identify it (in the future humans should be able to explain it)*

Hy6: *Ethics, emotions and feelings cannot be comprehended from a linear mindset.*

The Expanded Foundations of quantic humanism are:

Fo1: *The difference between probability and chance is colossal. With probability there is the illusion of free will, because of the impossibility of knowing the future. Thus the infinite time frame ends up being just the present. With pure chance, or just chance, free will truly exists, regardless of the amount of information available about potentialities/capabilities.*

Fo2: *Possibilities or probabilities-of-being within domains of validity that take into account populations, and not single trajectories or individuals, are central to a proper understanding of both nature and society. This is a counter argument, at least as an analogy, to individualism, competition, and solipsism, and thus alterity is a counter-reality to Modernity. Chaos leads to order and not the other way around.*

Fo3: *Humans, in the best sense, are irreducible, nonlocal, time-reversible, and indeterministic. Intuition, for example, is clearly irreducible, nonlocal, time-reversible, and indeterministic.*

Qualitative Methodology

As stated by Lofland & Lofland (1995, pág. 3), "the epistemological foundation of field studies is indeed the proposition that only through direct experience can be accurately known much about social life". In addition, "many aspects of social life can be seen, felt, and analytically articulated only in this way" (Ibid.). In other words, a qualitative strategy allows analytical and comparative categories to emerge from the experiences of the subjects. This 'emergence' is one of the great advantages of qualitative research, since when doing content analysis, new and valuable ways of understanding the studied reality begin to be visible and with the possibility of generating constructs that will support future studies.

The information collected, the 'data', can then be appreciated in their existential nature, and how they intertwine, embed and imbricate with the reality studied. Qualitative research and fieldwork, as in this case, are different from the approaches that seek to test hypotheses or that are "theory-driven", since this approach "forges interest in the course of the research itself" (Lofland & Lofland, 1995, pág. 5) which generates inductive theorization, which is known as grounded theory (Gilgun, Daly, & Handel, 1992) (Glaser & Strauss, 1967). Therefore, "theory is forever tentative, and it is forever challenges itself" (Gilgun, Daly, & Handel, 1992, pág. 29). This flexibility is extremely relevant for this type of studies and approaches, since since "with qualitative methods, the focus is not on identifying structural or demographic trends in [purpose-driven businesses], but rather on the processes by which [purpose-driven businesses] create, sustain, and discuss their own ... realities " (Daly, 1992, pág. 4).

This explains why we selected a qualitative research methodology for this project, since as Glaser & Strauss (1967, pág. 18) argues "qualitative research is often the most "adequate" and "efficient" way to obtain the type of information required and to contend with the difficulties of an empirical situation". For this reason, Blumer (1969) states that qualitative research is '*sensitizing*', since it tries to unmask the network of interpretations that constitute purpose-driven businesses, the impact of these on women and young people, and opportunities. The flexibility of qualitative research can also be called '*reflexibility*', in the sense that qualitative researchers almost always intertwine with the people studied, which in the end affects and transforms both the researcher and the researched populations. This is what Fals-Borda (1998) called Participatory-Action-Research—P(A)R, since academic knowledge is valued in the same way as popular knowledge (companies and populations to investigate).

We believe that P(A)R is one epistemological and methodological framework that can help us achieve this research. Also, in the work done by Largacha-Martínez (2011) about linking development theories with quantic humanism, he found that only P(A)R could be



deeply ingrained—he reviewed several theories of Development like Wallerstein, Cardoso & Falleto, Sen, Ul Haq, from-below. Hence, it is worth reading the summary that Orlando Fals-Borda did in the proceedings of the 1997 Global Conference on P(A)R in Cartagena, Colombia, using all the presentations done by experts in the field. We acknowledged and apply them in our research as much as possible. Here is the summary (Fals-Borda, 1998, pág. 193ff)²⁰:

- a) It is useless to search for or try to determine general *social laws* or *absolute* modes of knowledge.
- b) Mainstream or traditional epistemology exists on an abstract cosmological plane, while P(A)R or from-below is based on participatory, local, *conjunctural*, and valued projects. There cannot be any comparison between these two poles.
- c) The rigor of research cannot be judged only with quantitative approaches, and thus qualitative measurements help to broaden the picture. In this regard, endeavors from below should not imitate blindly research techniques that are only appropriate for the natural sciences.
- d) Social, cultural, economic, and political phenomenon need to be interpreted and re-interpreted, and also experienced, as fluid historical processes subject to hermeneutical understanding.
- e) Empathy and participant observation—as in psychoanalysis and ethnography—are the most appropriate techniques for research from-below.
- f) Validity criteria for P(A)R jobs must come from inductive/deductive analysis of results extracted from practice.
- g) The evaluation of a P(A)R process should not to be done at the “end” of some planning scenario, in an unilinear fashion. But rather the inspiration for these kinds of tasks must reflect a fractal analogy, where randomly, accidental, and spontaneous reality are the basics of appraisal.
- h) The scientific method is not the focus of attention, and specifically the *repetition* in controlled experiments, since social phenomena can be interiorized only through inductive/deductive approaches in space-time determined fields. Hence, discovering the *best practice* is not the aim of PAR.
- i) There must be a holistic vision of reality where popular wisdom and common sense are taken as key inputs of this type of research.
- j) The hermeneutic techniques most favored are: “relative truth, verisimilitude and sense, historical recovery, restitution or refund of knowledge, symmetrical communication, communicative structure and balance” (Ibid. 196-197).

²⁰ This list appears at (Largacha-Martínez C. , 2011).

After this presentation of the Methodological Framework used in this research, we are going to describe the process done for the qualitative research, the interviews, the quotation's creation, the coding, the micro-patterns, and the emergent-meanings, all forming a process to end up in the Findings, which are presented below.

Research Process

The next flowchart summarizes the steps taken in this Research Project, that was developed during September to December 2018.



During the elaboration of the proposal, the PI called all the founders of the Colombian B-Corps/PDC to confirm their interest in participation in the study. Once the proposal was sent and approved by AcademiaB, a revision was done to the questionnaire. The final questions were sent by email to AcademiaB for any feedback before starting doing the interviews. In parallel, the PI had a meeting with the other two members of the research team, Cristina y Angela. With Cristina—inclusion Expert, the PI discussed the topics of inclusion in the workplace, and the process to study this theme. Later on, with Angela—CEO of Mazamorra, in order to have a consensus in terms of the people we were going to interview, and if there was any limitation to the questions to be made. This was done while the PI make a final revision of the theoretical sources chosen for this study.

The PI didn't use a Consent Form because of two elements that were taken into account. First, within Colombian culture, signing a document is seen as a very formal

action, and have a 'legal' imagery. Second, since the interviews was going to happen face-to-face, the PI told them that they were going to be tape-recorded and if they want it to stop at any moment, they could do it. This *closeness* of the process gave more confidence in the whole process. This was discussed with Mazamorra's CEO, and she agrees that the best strategy was to do it all verbal, and with a *closeness* mood.

All of the Colombian interviews the PI was face to face with the founders of the B-Corps/PDCs. With the draft version of the questionnaire, the PI made the first interview, as a pilot, with Olga from Bancalimentos. No major changes were made to the questions, although the words filtered from the theoretical framework were added as a proxy to the first group of questions. This was done because the PI thought that in the first group of questions, the interviewee would talk about those themes—dignity and alterity, but it didn't happen as expected. Therefore, the new proxy's sub-questions were included, and the PI talk about those topics only if in the first group of questions—1 to 7, were not commented/answered by the interviewees. Some of those words/elements of inclusion are very personal, so the PI decided in each interview how many of them to do. At the end, the most important elements were questioned to all of the CEOs.

Since the Call for Proposals was sent by AcademiaB also to Olivia Muiru from B-Lab, East Africa, some companies show interest in being part of their own research or the one QHI sent. The PI sent emails to seven East African companies. Two of them, Daproim and Sustainability Business Consultants-SBC, accepted being part of the research. Both companies are from Kenya. The PI translated the questionnaire and sent a brief summary, in English, of the proposal and the questions. After some emails and skypes' meetings, the PI schedule the interviews. Daproim decided to answered them directly, and sent them by email to the PI. After the PI received it, they had a skype meeting to review all of the answers, and clarify some of them.

In the coming weeks, almost all of the interviews to CEO were done, except for Heincke SAS, since Fernando had a non-planned travel. After that, in the second week of October, from the 8th to 12th, the interviews to women workers, young men, and stakeholders were done. The average of each interview was around 22 minutes-long. All were tape-recorded, with some interruptions because of personal issues that arose. The PI before flying to Apartadó, did a short stop in Medellín, where PureChemistry is located. During the morning of Tuesday 9th, the PI interview Alina, the CEO and Founder, and one worker, Salomé.

The summary of all the interviews done is shown in the next table. As we can see, the total of interviewees is 26. Out of that 26, 24 are women. Fifteen are workers of B-Corps/PDC. Eight Top Managers from B-Corps/PDC. Five young workers—among the 26.

A junior researcher—woman, from Apartadó, helped the PI in transcribing the Spanish interviews. A professional from Bogotá, helped with the SBC interview, in English. All were transcribed to a Word Document, using bold letters for the PI questions, and normal

letter for the answers. The analysis was done in both languages, since the PI is bilingual, and maintaining the meaning as was stated by the interviewee.

Table No. 1. Interviewees' Classification			
Entrevistada	#	Tipo	Ciudad
Empresas Colombianas con	5	Presencial	Bogota
Empresa Colombiana con fundador	1	Presencial	Bogota
Daproim-Kenya	1	Email/Skype	Nairobi
SBC-Kenya	1	Skype	Nairobi
SubTotal B-Corps/PDC	8		
Trabajadoras Mazamorras Mujeres	13	Presencial	Apartadó
Trabajadora PureChemistry	1	Presencial	Apartadó
Trabajador Tawa Hombre	1	Presencial	Apartadó
SubTotal Trabajadores B-Corps/PDC	15		
Cliente Mazamorras, Mujer	1	Presencial	Apartadó
Proveedor Mazamorras, Mujer	1	Presencial	Apartadó
Aliado Mazamorras, Mujer Campesina	1	Presencial	Apartadó
SubTotal Stakeholders	3		
Total Entrevistados	26		
Total Mujeres	24		
Total Hombres	2		
Total Jóvenes	5	(incluidos entre los 26)	

Atlas ti and Coding

The selected software for the qualitative analysis—content analysis, was Atlas ti²¹. Two files were created: one for the B-Corps/PDC—Purpose-driven Companies, and one for the Mazamorras' workers. Since the stakeholders were only three, and each one from a different type, the PI used the transcriptions to complement the analysis, without doing a content analysis using Atlas ti.

In each file, the PI downloaded all the documents. After that, each document was analyzed, and the creation of Codes started. First, the PI analyzed only the women top-managers, to have a gender perspective. At the end, he added the file from the men CEO.

²¹ Since the PI is Research Professor at CENTRUM-GBS, he used a multiversion license from CENTRUM Graduate Business School (Lima, Perú). Version 8.3.0 (567). <https://atlasti.com/>

A total of 72 codes were created for the B-Corps/PDC file, and 57 for the Mazamorra's workers—see Appendix for the complete lists. At the end of this stage of the analysis, the PI review the meaning of each Code, in order to know if there were similarities, so 2 or more codes could be intersected. However, this didn't happen.

The next stage was to group the Codes into meaningful units that came from the theoretical framework and the six questions of this research. At the end, the PI created nine Code Groups for the B-Corps/PDCs and seven Code Groups for the women workers' Codes. This strategy helps maintain the holistic analysis of the texts and their meanings, but with a soft-focus in some sub-groups of the *big picture*. The next table shows the Code Groups for each file.

**Table No. 2. List of Code's Group and Some Codes
B-Corps and Purpose-Driven Companies**

	ALTERIDAD: <u>Familia</u> , <u>Valores y Costumbres</u> , <u>Esencia</u>
	AUTENTICIDAD: <u>Autoestima</u> , <u>Originalidad</u> , <u>No pretender ser Otro</u>
	EMPRENDER: <u>sin saber</u> , <u>Reto paradigmático</u> , <u>Violencia/Riesgos</u>
	INCLUSIÓN: <u>Misión personal</u> , <u>Derechos</u> , <u>No dejar nadie atrás</u>
	MUJER: <u>Empoderar</u> , <u>Biológica</u> , <u>Hermosa</u> , <u>Gran Potencial</u> , <u>Complementa</u>
	JOVEN: <u>Posibilidades</u> , <u>Creatividad</u> , <u>Innovación</u> , <u>Retos & Desafíos</u>
	OPORTUNIDADES: <u>Opciones</u> , <u>No-migrar</u> , <u>Volver al Campo</u> , <u>Crear</u>
	PROPÓSITO: <u>Genera cambios sociales</u> , <u>Impacto</u> , <u>+para Empleados</u>
	tipos de GERENCIA: <u>Humanista</u> , <u>Tradicional Si/No</u> , <u>para Empleados</u>

**Table No. 3. List of Code's Group and Some Codes
Mazamorra's Workers**

	DIGNIDAD & ALTERIDAD: Propósito, Oportunidades, Inclusión (no saben)
	FAMILIA: Crianza, Sueños: Ayudar Mamá, Hijos lo llenan, SitEconómica
	MUJER: Qué es?, Machismo, Luchadoras, lo difícil de ser Mamá
	JOVEN: NiNi, Experimentar, noMideConsencuencias, noPreguntaxFuturo
	lo PERSONAL: +Sueños, Autenticidad, Cómo soy?, retosPersonalidad
	MAZAMORRAS: Alteridad, Compartir, Beneficios, Impacto Personal
	MAZAMORRAS: Crecimiento, buen Ambiente, como en Familia
	lo GERENCIAL: Humanista, Tradicional, con Propósito

The next stage had a mixed strategy, suited for the needs of the research, and for the main goal within the six questions. We decided that we need a more elaborated analysis of the B-Corps/PDCs group and a more descriptive one for the women workers²². The readers for the future scientific article demand a text located in the business context, so the article will be focused more on the management and corporate reality. In order to achieve this, we did a nested analysis with the Code Groups that helped more robust emergent-meanings as a final outcome. We read all the quotes of each code within the Code Group and create transitory meta-codes, or nested codes²³, with pre-selecting the best quotes for the Findings' Stage. After that, all the nested codes were connected in a network. This network is similar to a Conceptual Map, making the analysis much more efficient and powerful.

Later on, all the networks, one for each Code Group of the B-Corps/PDCs were sent to the Research Team. The three of us had to look holistically to this networks—words, quotes—and write the emergent-meanings for each one. In the Findings Section below you can read the end result.

It is a very challenging process of linking the quotation to a specific code. It is difficult to name it, and then trying to maintain it if other options emerge. However, we didn't change them. Just very few cases. Thus, they can crisscross between codes and between Code

²² With all due respect for the one man in this sample, we are going to refer to all the group as the 'women group', because of the gender focus of this research.

²³ Note of PI: this was done using the 'Comment' function at Atlas PI. Those comments in all the Code's quotations were united using the Network function at Atlas ti. See Appendix.

Groups. We don't find this problematic since this is a holistic approach, and deep understanding comes from a holistic perception of the texts and activities done.

All the coding was created with the theoretical framework in mind, and with the six questions of this research. Code's creation is a subjective task. The PI was aware of this, and he tried not to bias the Code's creation. However, this is an infinite process, since if another researcher would take the same files, a different picture could arise. Even if the same PI, some weeks after were doing the same analysis, different Codes could arise. Hence, this is an open, ongoing process and it does not end in this document or the future publications, and it is open to AcademiaB-IDRC to use it in other projects.

Regarding the Women Workers' Code Groups, the nested analysis was not done. Instead, a more thoughtful analysis of all the quotes selected was done by the PI. We want it to give it more emphasis to the words, phrases, meanings and emotions within them. This was done also thinking in the presentation that the PI is going to do in the first semester of 2019 to the whole group at Mazamorra & Tawa. Therefore, a less elaborated and more descriptive style is needed. Also, because the PI spoke with Angela with the goal of making a Spanish article, written by Mazamorra's workers—for 2020—using part of this material, and their deconstruction of the final texts. The next Section are the Findings.

Findings

What are the findings in this research with our nine Purpose-Driven companies, and 7 founders, and with our women workers? One of the first elements we want to highlight is the ability to listen, not just to hear, but real, deep, empathetic listening to the Other. Although it is not a pattern in all interviews, it is highly salient. Listen and hear is similar to the difference between dialogue and communication. If you are communicating with another, maybe you are hearing him. However, if you want to create dialogue in your organization, then you must listen to the Other.

El componente de violencia es alto, y quizás Mazamorra no tiene hay veces como decir cuál es el canal, para apoyar esos casos en el tema de violencia, quizás uno lo que hace es primero escuchar.

...si tú no involucras a todos tus colaboradores de una manera que todos se sientan a gusto tal vez en una gerencia normal trabajarían por un salario, pero en una gerencia donde tú puedas estar más abiertos y escucharlos, la intención es que ellos se sientan felices con lo que hacen y que te ayuden a ti a construir ese propósito.

We selected this finding as the one that exemplifies better all this research. A great B-Corp leader ought to be a great listener. In order to listen, to deeply listen another person, you need to ask, who is the Other? which is the core axiom of quantic humanism, and it is deeply related to P(A)R. Additionally, in order to listen to the other, you need to know yourself, so authenticity is needed. Thus, this is a framework very humanistic.

The three salient elements that we have to add in order to listen, to really have a dialogue and not just a communication, are transparency, respect, and trust. Those will help you develop a purposeful mindset and a purpose-driven organizational culture, among other elements needed.

We hope that the reader, when reviewing the following sections, have the same *emergent-meaning* that we had. We think that listening is all over the interviews and the answers. It is tacit and explicit on the text. We want to say that instead of '*cogito ergo sum*', we should start using more and more '*audite ergo sum*', I listen, therefore I am. It is only through listening to the real human being that I have in front of me, that I can relate. Relationship and listening and intertwined. With all this said,

Are you listening?

With your heart, with your soul? That explains the name of this research's findings and of this document.

In Table No. 2 & 3 are the Group Codes. In the next parts of this Section, we will describe the meanings that emerge from the qualitative analysis on the most relevant Group Codes, as presented in the Methodology Section. Some parts we go deep into the Codes themselves, and in other we take a more systemic view analyzing only the Group Codes. We start first with the B-Corps/PDCs' analysis, and later with Mazamorra.

Purpose-Driven & B-Corps' Code Groups' Analysis

Dignity and Alterity

Agency

The preferred emerging meaning—and driver of agency—is legacy. This is a word that can be understood from several perspectives, but here we can highlight two: first, the importance that these women put in doing something worth it for society as a whole that can help the future of society to be a better place for all; and second, the deep-sense/feeling that they have about the importance of what they are doing. It is important for them, so it is a self-assessment, but it is not pretentious, but part of their mission in life. So they really care of what they are doing.

Agency is intertwined with vocation, to contribute, self-responsibility towards the Other, being-expansion '*expansión del ser*', being outside of the box, and being open towards feedback from stakeholders about their company's purpose in order to improve it, as a cyclical process. Their dreams generate action and legacy. Their dreams, or 'where they want to be in the future/present' is a catalyst for them, and they want that for others, so action is focused and generates a spiral of improvement with a vision/focus.

Possibility of Loving and be Loved

The preferred emerging meaning—and driver of love—is LOP, the love-purpose conflict. Before describing this emergence, it is important to highlight the personal bias of the PI-researcher. As a self-referred quantic gender being, supporter of social movements of new-masculinities, and a soft-activist against *machismo*—male chauvinism, patriarchalism, the LOP was something difficult to hear. The conflict, the tension, is a result of the time and energy that these social entrepreneurs and purpose-driven woman put in

their endeavor, reducing their time and energy for loving-deep relationships. The possible exception is when the male/female partner has as his purpose something similar, very close, to the one by his partner.

The *lebenswelt*, *lifeworld*, cosmovision of these women becomes so huge, that some men get anxious, and run away, since the option of reducing the time-energy to their passion is non-negotiable. Here is where the *machismo* emerges as a barrier for some of our participants. As one stated,

Bueno tal vez como encontrar como una pareja que se sume con toda lo que se asume al estar con una emprendedora, eso sí ha sido como mi talón de Aquiles, porque mis parejas anteriores no han sido y nunca han tenido como la capacidad de entender que un emprendedor tiene que trasnochar, tiene que trabajar los fines de semana, que no tiene tiempo, que no hay vacaciones, entonces eso sí ha sido como tal vez, le he dedicado tanto tiempo a la empresa que también he descuidado un poco esa parte como sentimental eso es lo que te puedo decir que de pronto me siento incompleta

Another woman put it with a different tone, but it is part of the same emerging meaning: the challenge to love and to be loved for some purpose-driven beings. She argues that her challenge comes more from her upbringing experience, since her mother, after her divorce, had to work too hard to give her two daughters a medium-class reality. However, when one sees this woman talking to her son, and caring him, the PI-researcher thinks if here could be a psychological transference. Food for thought. Read her remark, and make your own opinion,

Entonces cuando ya vas creciendo y ya pronto logres tener una estabilidad económica y quizás tengas tiempo para amar, siempre estás buscando otras cosas porque todavía estas buscando es quizás, producir más porque no hay, de pronto no fui, no estuve como en ese espacio donde la familia tuvo el equilibrio de desarrollo para la empresa familiar para decir hasta aquí llega, el momento de desarrollo de la empresa, y ese es el momento para la familia amar, ¿no?

The possibility to love and be loved, personally and socially/organizationally is intertwined with 'expanded love', which emerged as something close to '*todo lo que doy y me dan*'. Also love is close to brotherhood, as the network that they create, day by day, tacitly in their entrepreneurship.

LOP can be complemented by another emerging meaning: to *feel and to imagine*. We can highlight here that two elements emerged: visioning and imagining—kind-of dreaming. The higher-purpose that all of them have is very important for their lives, so much

that they imagine it every time they are asked. It is like a 'second skin' for them. Although it was not part of this research, there is a lot of research about the importance of visioning in achieving goals in life. Future research is needed here, but we can hypothesize that the force, the energy that these B-corps entrepreneurs put into their dream, the way they vision it, is very relevant at the end of achieving their mission in life. As one stated "*este sueño es lo que me trasnocha y me hace feliz*".

Family

In Latin America and the Caribbean, the reality of the Family is a *space* very important, culturally speaking (see (Fuentes, 2000)). Being so important, it was a code that was expected to emerge by the PI. The number of quotations for this code is one of the highest in all the research, so summarizing here it is a big challenge. Hence, finding/selecting the emerging meaning is not easy task. Different from extended family, which is a *wording* that it is used in NorthAmerica, but it is not used in Latin America and the Caribbean, the emerging meaning is *expanded family*, or *famiship*²⁴—a word that emerge uniting family and entrepreneurship. Note, since this research was done with SMEs, mainly, future research has to be done to know if this trend continues once the company becomes a strong medium-large corporation.

Expanded family emerged from quotations like 'mi empresa me da alegrías y amor como ninguna', or 'las creencias familiares afectan mi empresa', or 'la empresa reemplaza/expande mi familia', or '[casi] todos los miembros de mi familia se involucran'. From these and other quotations is that we coded family and the emerging meaning. The *famiship* is more than a simple extension of the love that '*normally*' a human being feels about the members of her biological/socially constructed family. It has to be understood as a expansion of the meaning of the word itself, either in the biological sense as in the socially constructed one. For example, for the biological approach, when one participant stated that

Participant: Entonces yo creo que es bueno uno mujer, hay que ir a mercar, hay que estar pendiente de pagar los servicios, hay que hacer el almuerzo, hay que hacer el aseo, ..., pero esa vida como de mujer, pero porque la elegí. Porque como le digo podría yo simplemente conseguir quien se encargue de la casa.

PI: La elegiste tú libremente?.

²⁴ Note from the PI: GenZ'ers and fanthom members use the Word 'ship' to unite two loved characters of series, animes, etc, as some wannabe-love relationships. So I want to unite family and entrepreneurship.

Participant: Sí, la elegí yo libremente.

PI: Esa es tú esencia?

Participant: Si.

The first time you read this, specially the first words she says, you could have a vision of male-chauvinism. But the same participant defines herself as feminist, and she sees woman as “una palabra poderosa que le permite a usted como abarcar todas las posibilidades, que un humano podría llegar a tener”. It is a very empowered woman. But her love has expanded for her husband. She redefines the same notion of being women with a man.

One of our participants stated about the definition of women that “*Women, it has agenda connotation you know. It means a sex, the representation of a sex. You know men and female. I wouldn't refer to women as weak, more to gender representation, it is key.*” Again, after reading the whole interview, one has the feeling of a neo-biological expanded, holistic, quantic rendition of reality.

In a similar vein, another participant that sees and understand inclusion in higher levels, who is very critical of the way society and organizations really dwells with inclusion—gender, sex, age, *neurodiverse*, disabilities—has a position that correlates within a neo-biological view of the family. When she was defining the word ‘woman’, she stated

Mujer para mí es cómo el complemento, el complemento siempre es como para mí cuando hablo de mujer hablo de un ser maravilloso, con un diferencial y un potencial inmenso, pero siempre lo veo como el complemento de hombre, es decir que siento que ahí hay un diferencial y un potencial de complementar energías, estilos. ... [es decir] no podemos, no puedo hablar de la mujer sin pensar en ese complemento como hombre, y siento en la mujer un potencial inmenso y una posibilidad de contener, de desafiar de liderar, de progresar.

When to draw the line of inclusion vis-à-vis exclusion? From a quantic perspective, this is not possible. It is a moving line, it is, uncertain, from Heisenberg principle. Remember that the *umbrella* ontology for this project is quantic humanism. It is a biological rendition of the family, in principle, a non-inclusive view of the human being? The PI-researcher created a code named ‘Mujer vision biológica’. The first time he used it, he was thinking of a negative rendition. However, after having a holistic stance, and a holistic perception of the texts, a quantic rendition emerged. This is similar as the expanded version of organizational skills developed by Senge and his team (Senge, Scharmer, Jaworski, & Flowers, 2004) when they wrote the book ‘Presence’, and talk of the emergence in organizations of new soft-skills

that create expanded dialogues between members. Or when Largacha-Martinez (2018) expanded the definition of the family to SOGY: Significant Others Group and You, after interviewing 20 undergraduate students about their perception of the *real* family. Pets, friends and even things, are part of their rendition of the family.

Remember the above one participant that she decided freely to care a lot her husband. Is this machismo? In the majority of the cases, yes. Here, we think it is not. Obviously, an interview of less than 1-hour can't give us a full disclosure of all the intricacies of their relationship. However, again, after reviewing all the quotations, the emergence meaning is a holistic one, and expanded definition of love, caring and the family. But, how do we know that when she answered, yes, it was my decision, freely. How to analyze 'freedom'. When freedom and democracy are real, and it is not part of 'brain-washing', there is space for human flourishing. There are a lot of examples of brain-washing, green-washing, and so forth. Why are here inclined that we are talking about inclusion, and not exclusion? Big challenge that will be holistically developed in the Discussion section.

From the socially constructed rendition of the expanded family, here is a statement of an expanded construction of the family as the love felt within the purpose-driven organization. One participant said,

yo me siento dentro de la organización amada, siento que la organización es una organización que ama, sí, porque siempre buscamos el bienestar, buscamos si un grupo esta maluco conversamos con el grupo, si alguien está en una situación precaria el grupo hace 'vaca', y recoge fondos para ayudar a esa persona, hay solidaridad, hay hermandad, hay cuidado

We want to highlight the first part, when she says that 'this is an organization that loves'. Is this just sweet-talking? Or is this a true expanded rendition of the family? And here we have to intertwine this idea with one very important that we would develop longer and deeper in the Discussion Section. From the next section about 'Las Mazamorras de Urabá', one element that emerged over and over was this challenging question:

When to draw the line to make psychological inclusion with the workers in the company, meaning, how much time and resources does a CEO of a B-Corp should invest in psychological coaching to their immediate team/workers?

The answer to this question, and the *famiship* description are connected. We will continue in the discussion.

Liberty of Being (Essence) & Human Flourishing

Essence is a beautiful word. Knowing what is our essence is a conundrum. Essence is inextricably connected with Authenticity, which is the coming Code Group to be described. Both essence and authenticity are very relevant as foundations for knowing our purpose. To say, purpose-driven beings need to work in contemplation and exploration, as a discipline, as a path towards knowing their *true* essence, their authenticity. This is a never ending process, always re-adapting, dynamic, fluid and filled with frustrations—because of not being sure what is my essence, what is my purpose in life²⁵, with questions like: is this the ‘true me’?

The participants help us see more elements in this personal enlightenment process. The emerging meaning for this path-searching is self-actualization, coming from code-analysis like ‘I raise my aspirations’ and ‘enlargement of my world’. This raising, this enlargement, as elements for self-actualization is what came in the analysis. It seems that this is an emergent actualization of an inner potentiality. It sounds that the participants are not actively searching for this, neither conscious of this process, but the holistic process of imagining, creating, and deploying their social entrepreneurship with a higher purpose creates the space so they can ‘*eleva sus aspiraciones y ampliar su mundo*’. These elements and ideas can be seen in some of three participants’ quotations

yo siento que cada vez que maduro más este Proyecto, lo llevo a una escala más arriba, ... y cada vez que lo llevo a un nivel más alto, siento más poder en las posibilidades,

How we do things has given me a freedom of being and is totally helping, Mostly based of what I have seen, everyone is working here because they make an impact and love what they are doing.

Entonces en el momento que caigo en cuenta que toda esa ciencia o todo ese conocimiento lo podía poner ahí al servicio de la comunidad, ahí es cuando yo empiezo a ver mi propósito como mujer, ... en hacer lo que amaba ... para poder hacer muchas más cosas de las que antes había pensado solamente con algo tan pequeñito que era investigar.

Self-actualization is intertwined with new possibilities, growth, transformation, *sentirse afortunada*, satisfaction, helping others, legacy, vocation, happiness, marvelous, positive self-assessment, challenges for advancement, dignifying others, and finally, finding

²⁵ This can also be applied to companies, and to the wording itself ‘Purpose-Driven Businesses’, which will be part of the discussion, and is one of the Code Groups to be described later on in this document.

my purpose—as you just read. Achieving their dreams is also part of this self-actualization, which for some becomes the highest intrinsic motivator in the process of their purpose-driven company.

Social Values and Cultural Traditions

This code comes directly from the Theoretical Framework of this research. This is a very broad and important element in terms of inclusion, since identity and national-identity are two constructs that are salient in the discourse of inclusion. Dealing with national identity means taking into account social values and cultural traditions, besides other elements like language, ethnicity, religion, and national symbols (Largacha-Martínez C. , Quantic Humanism, 2011), among many others. The sense of belonging to a place is important in terms of inclusion. ‘Place’ in this setting is something socially constructed. This construction is done, among other things, through the social values and cultural traditions. The same can be said about ethnicity and gender, and has to be locally analyzed but also in a global scale. Hence, asking a participant this question was very challenging since they were free to answer from their perspectives, and the PI-researcher didn’t make this introduction to the question. First, because it would have *biased* the answer, and second, because it could have introduced a tension in the answer itself. In summary, this is a relevant but huge concept.

In addition, the way they understood the word ‘values’ goes further from social values, or traditions socially-constructed values. It is what they value as a human being and as a company. What is important for them, is like the *ethos* of their life, of their B-Corp, and of their ‘*hallmark*’ that they want to put to everything they do. They want to include the formal rendition of social values and cultural traditions but at the same time transcend it (see (Bolívar, Ferro, & Dávila, 2002), and they are doing it. Again, *expansion* is a general pattern that emerges in this research, and will be part of the discussion.

Hence, the emerging meaning is *persona[]-ethos*, which is nurtured by respect and being very sensitive of any issue regarding social and cultural matters. Ethos is a collective definition²⁶, so by putting the word personal, we want to give this meaning, a dialogical space between their personal diversity and the collective of the ethos they *touch* with their beings and their companies. These can be seen in the next quotations,

Si, si, digamos que no es una de las aristas mejores trabajadas a nivel corporativo, el tema ético, el tema cultural, el tema social, no es el que está de primera en la lista. Generalmente las organizaciones hemos evolucionado mucho en estos últimos cinco años, se han movido mucho al tema de género y diversidad sexual, de pronto

²⁶ Ethos: “the characteristic spirit of a culture, era, or community as manifested in its beliefs and aspirations”. New Oxford American Dictionary, Apple MacBook Pro version.

discapacidad también. Hay algo en términos de construcción de paz que empieza a tocar esa parte social de alguna manera, pero sí empezamos ya a notar alguna intención de las organizaciones para ver el tema étnico, geográfico y cultural.

Sí, de hecho desde la parte interna como organización tenemos una política de celebración, por ejemplo de cumpleaños y también de vincularnos a las fechas especiales al alrededor de la familia, el día de la madre ... el día del hombre, amor y la amistad, para el día del niño, navidad, Semana Santa. Pero aparte de eso también nos vinculamos desde la parte de la localidad, con las fiestas del Municipio en donde estamos, ... y la cultura como tal en Urabá.

Entonces empezamos a ver que de igual manera era muy importante vincular todos esos elementos muy típicos de la región y encontramos que había un tema artesanal, en dos líneas muy fuertes, unas comunidades indígenas que hacían los tejidos en chaquiras con accesorios, y otras comunidades indígenas que hacían la transformación de tela en molas. Y empezamos a unirlos desde cómo llevamos esto al punto de venta. Con un empaque, con un souvenir para llevar, y fue donde empezamos como a vincular esos elementos, que le dieran mayor identidad a esta apuesta escenográfica llamada Mazamoras de Urabá.

No, somos ... no nacimos en Antioquia, yo no soy paisa, yo nací en Ayapel, Córdoba, osea soy sabanera, entonces estamos más cerquita de Caucasia que de Montería, pero somos sabaneras y ... tradiciones o valores culturales, dentro de lo que se entiende tradicionalmente yo creo que no. Pero en las buenas cosas, en las buenas prácticas humanas que antes le llamaban creo que urbanidad, de las buenas maneras a pesar de ser una empresa, creo que nosotros sí fomentamos mucho el respeto por el otro, en el sentido de que no hay pregunta tonta cuando un cliente nos dice 'venga, pero esto porque funciona así?', ... pero sobre todo, el valor principal es la transparencia, pero transparencia prudente. ... osea que nosotros decimos eso es orgánico, es porque de verdad es orgánico, no porque yo me haya inventado la definición. Entonces no se si eso clasifique como tal, como una tradición como tal, pero es la percepción.

Well, the good thing about our work is we do things that take the cultural aspect into consideration, and social values such as respecting the differences of background, where they come from. Our field is very socially and culturally different, diverse. Our work line has to be very sensitive to resolving any issues that affect social and cultural matters. It is the best way to deal with these topics, for our organization.

Authenticity

From a Quantic Humanistic perspective, authenticity is one of core elements of living a purposeful life. It is relevant for the self-exploration to know its own purpose, thus highly relevant for human flourishing. The purpose of the organization has to be connected with

the authentic being that is creating/leading it. In the same way that a leader can inspire another human being about something that he is not inspired (see (Largacha-Martinez C. , 2019e). The main axiom, as stated, from a quantic humanistic epistemology is that *the human purpose is to know who is the Other*.

The codes that this Code Group have are listed below, and the emerging meaning in this case, since they are really close and connected, emerged after reviewing all of the codes and analysis as one. It is one code that refers to the authenticity of the business as a organizational value, that differs from the others that are related to the person itself. The personal related codes are:

- Self-esteem
- Proudness—of who you are
- Not pretending being another
- Loving myself—just the way I am
- Originality

The emerging meaning of all the codes taken together is trueness. It is linked with: being proud of oneself, originality, being true to oneself, celebrating who I am, diversity, against social pressure to be 'normal', positive vulnerability-wholeheartedness, self-esteem, having its own signature for everything one does, to maintain—always in all situations—one's essence, '*que yo mismo me la crea*', self-valuation, among the main emergent ones.

As stated, authenticity is very important in the self-exploratory and contemplative process of funding one's own higher purpose in life, and it is connected with the purpose that guides the social entrepreneurship. Here some relevant quotations,

Autenticidad es precioso, es una palabra preciosísima, porque es como la propia autoestima, de querer mostrar quien realmente eres porque te sientes orgulloso de quien eres.

Ser autentico es mantener como la esencia cuando usted sabe cuál es su esencia, porque cuando no la sabe usted puede simplemente adoptar otro y creer que eso es ser autentico.

Autenticidad es tener esa característica que tal vez nadie tiene, o comportarse de una manera que tal vez no está arraigado con un contexto social o algo, sino intentar ser uno mismo.

Something that is authentic is something that is true, something that is real and true. Something that is the real stuff, if it's not authentic it's not real and unreal.

Hence, authenticity is regarded as a very important attitude and soft-skill—kind-of a *positive-vulnerability* attribute (see (Brown, 2015). And here, for us, is where this personal trait become highly relevant. Although we cannot generalize with this research, but all of the founders have a vision and a higher-purpose for their company that when seen by the ‘normal’ society (see (Marcuse, 1991), (Kuhn, 1996)) would have been seen—very likely—as an impossible mission, a lunatic one, close to stupidity. A word that the ‘normal’ person thinks, but not say out loud to encapsulate these entrepreneurs is that they all are *losers*. Just to mention a few of the higher purposes of some of the companies in this research: to create value-added products based in sugar-cane bricks—*panela*; giving money to poor peasants through their garbage; accelerating the decomposition of garbage from 1 month to 10 hours; and so forth. If you have a traditional/normal mindset, then you, the reader, would perceive these purposes as non-interesting and non-worth it. This is the normal trend. All are ‘*anormales*’, and for some, an aberration²⁷.

Based in our experience in life, plus this research, the point we want to highlight here is that it seems that in order to be a purpose-driven company, you need to be a maverick²⁸, and this is not easy. They are not misfits. The misfit is the society as a whole. B-Corp, Sistema-B, and other business platforms are important, so they don’t feel alone. They don’t stop being dreamers. One hypothesis that needs further research is that, either all purpose-driven companies are led by mavericks, and/or some purpose-driven companies are green-washers, are ‘pure make-up’, or the other way around. We don’t discuss this later, but it is interesting for future policies in term of venture capital, entrepreneurship challenges, and entrepreneurship programs.

Purpose

What is purpose? What is a purpose-driven company? What is a B-Corp? Those are questions that have answers, but it is not easy to say that all people have the same ‘top-of-mind’ answer. Here lies the challenge. We can change these questions for:

What are the minimums that an idea needs to have to be regarded as purposeful?

What are the minimums that a company needs to do in order to be a purpose-driven company?

²⁷ As was told by one participant that in the university some professors told them to stop the Project immediately, and stop presenting as the final Project in the courses. At the end, he drop-out college.

²⁸ Thesaurus for Maverick: nonconformist, eccentric, rebel, original, free spirit, loose cannon. *Source*: Oxford American Writer’s Thesaurus.

Being a certified B-Corp is necessary and sufficient to be called a purpose-driven business?

We have presented some elements that give food-for-thought for commenting, rather than answering (see (Schein, 2013)), these questions. In the answers given by the participants, we can shed more light. As a start, the emergent meaning is *awakening*—*despertar, generar, disparar, incitar, emerger, provocar, disparar, concientizar, visionar, foco, transformar, inspirada, apasionada, vocación, legado*. And awakening can be connected, or is ingrained with *sublimity*—uplifting moments in life. And is also emotionally linked with *passion*. And passion is what makes us be inspired and *inspire* others. If you have a moment in life, and you question yourself if that moment gives you answers if that is your purpose, ask different: does that moment gave me a sense of awakening? Can I classify that moment as sublime? Going further to the company. What we are doing as a company gives sublime moments to our customers, workers, suppliers and the government? When our clients use our products/services, they have an awakening—spiritually, personally, and professionally? When civil society hears about what our company is and do, they have a sense of awe and awakening? If yes, we are close to the '*answer*' of what is purpose, and being a purpose-driven Company.

In terms of the codes and the analysis, we are going to divided in two sub-groups, and we will make the analysis to each one. First, what is has to be with the meaning of purpose, and the second with the impact of purpose in people and society. In a way, one as a noun and the other as a verb.

As a noun,

- Vocation
- Guide
- Lighthouse
- Mission
- Impact
- Essence
- Higher purpose
- Calling—*qué me apasiona?*

As a verb,

- It generates social changes and transformation
- Better for workers
- Linked to triple-impact (triple-bottom-line approach)

- Lower purpose (to be aware of not doing/achieving this)

Purpose (/noun.)

We can see different paths toward the purpose of the participants. Some retired from good Corporate or Academic positions to follow their dreams and have a legacy/purpose in their lives. Others ended searching for their purpose because of a life situation, either challenging what the organization was doing or because of challenges that experience the locality where she was living. Last but not lastly, the purpose-driven company started from a personal vision and idea of helping others by doing something good. However, when analyzing all of the Participants after some years of working in their companies—with the obvious differences of the size of the company or the volume of income—all of them have a clear North and are aligned with that path of being a purposeful organization. With the exception of the third sub-group, the first two sub-groups have some time before they ‘enter’ the path of following their higher-purpose. Once at that stage/situation, they use all their energy to achieve it.

When referring to their purpose as a *vocation*, they have ideas like having coherence between what their ‘souls are telling them to do’, their self-image, and what they are doing with their entrepreneurship. They also talk that is their vocation that gives them the energy to wake them every morning and have the energy, the drive, the push to make it real, which at the end gives them higher satisfaction in life than any other so-called²⁹ ‘job’. They see themselves doing what they are doing, and nothing else, for sure.

When referring to purpose as a *lighthouse*, they know that there are risks of getting diverted of the right path, but work in not deviating from the higher-purpose *road*. One of the participants made an important distinction between purpose as a guidance and goal, by stating that

Propósito es como esa guía ... que diariamente se va a llegar para hacer algo realmente importante y cierto, pero que nunca se va a lograr, porque si no sería una meta.

... this reference to ‘never arriving’ is interesting, since resembles what Senge et.al. (1994) describe in ‘*Personal Mastery*’, one of the disciplines—out of five—of the learning organizations.

In order to make a slight difference between purpose and higher-purpose, the PI-Researcher created a code name ‘Higher-Purpose’ when referring strictly to the one, if the case, which would have been written in the legal creation of the company—as a B-Corp, or

²⁹ PI-Researcher used the wording ‘so-called’ in an allusion to Confucius’ allegedly famous phrase “*Choose a job you love, and you will never have to work a day in your life*”.

its similar legal framework in each country. Some stated that the BIA-B Impact Assessment, was a great tool to reflect and improve on their purpose. Although it was not a specific question, this is a list of the higher purposes of our participants' companies—to be reviewed with them:

Company's Name	Higher Purpose
InspirandoT	Empowering society and corporations by helping them achieve inclusion-like strategies
Bancalimentos	Strengthening families in a vulnerable situation within a rural area, through financial inclusion and waste management.
Mis Chiros	Return to the <i>vereda</i> , to the loveliness of the peasants, through novel opportunities transforming their garbage—clothes
Daproim (Kenya)	Reduce youth—underserved university students—unemployment with the hope of eventually eradicating it
Las Mazamorras de Urabá	Workers can achieve their dreams—self-actualize
Pure Chemistry	Genderless, cruelty-free <i>feeling-beauty</i> Boutique of products
BioAmbientar	Transforming waste—starting at each house, organization, and locality—using vanguard science
SBC (Kenya)	we shape our clients' future through sustainability consulting, sustainability training and sustainability assessment.
Heincke SAS (María Panela)	Value-added products using <i>panela</i> , so part of the net-income can dignify small peasants in Colombia

Source: Carlos Largacha-Martínez³⁰.

When referring to purpose as their *essence/calling*, the micro-pattern that emerges is that money is an outcome that comes from a purpose well managed and lead. It is a final result, but not something that is intentionally search. They know they have to be financially sustainable, but their north is their essence, what they are passionate about, their calling is what comes first. They see purpose as the '*fin último*'. And they feel and talk about a deep connection, an emotional connection to their purpose, which drives their company. They feel fortunate to be doing what they love, and for some it was an awakening experience—and continues to be, as aforementioned. As summarized in this quote,

³⁰ These table needs to be reviewed with all of them, since the PI got this higher purposes from all this research, plus reviewing websites, newspapers, and so forth. This is going to be a very informing activity, since the dialogues that will arise around these PI's phrases will give us more emergent-meanings.



How we do things has given me a freedom of being and is totally helping. There are still laws and there is a need for money, but I can still express myself and I can keep my passion on my organization in what we do and where we take our organizations.

Purpose (/verb.)

When talking about how purposeful organizations create social changes and social transformation, we think that using imaginaries is a good strategy in understanding purpose as a verb. Imagine these words in your mind: *irradiate*, *awareness*, and *stepping stone*. The three words/imageries summarize the action/impact that the participants want/expect from their organizations. The stepping stone imaginary is not only that the purpose-driven company start having emergent positive impacts, or that the company create higher impacts, in a stage-like framework. There is another meaning of this stepping stone, which is that unexpected positive outcomes start emerging from the purpose. Some beautiful quotes are good at this moment,

En mí corazón, ... estoy plenamente convencida que hay que volver a la vereda, pero lo que queremos hacer en estos próximos seis años es hacer una vereda linda, una vereda hermosa, próspera, una vereda productiva ... que la gente que están en los semáforos vendiendo, nuestros campesinos que están trabajando de celadores, en edificios, que están trabajando mujeres en casa de familia, que vean en la vereda una oportunidad y digan quiero volver a la vereda.

En el propósito creo que Purechemistry tiene un propósito, y como lo digo es enseñarle a la gente, a todos los que nos rodean que hay una química buena, no hay química mala sino química mal usada por quienes deciden hacer productos, ese sería pues como nuestro propósito.

Yo pienso que es que, yo pienso que no sería ético yo sentirme en una empresa yo Ángela Montoya como gerente y parte como socia en esta empresa familiar mazamoras de Urabá y en Tawa yo sentirme auto realizada, pero que mi equipo no se sienta auto realizado, pues es decir yo no puedo sentir que tengo una empresa de éxito y que yo me lucre, y que tenga una empresa de éxito cuando mi equipo, no se siente auto realizado, sería como decir yo tengo una empresa para mostrar pero con gente sacrificada.

The program targets bright underserved university students, who wouldn't ordinarily get employment or the requisite training they need to make them competitive in the job market but our program gives them an opportunity to have access to this training and acquire employment through us and eventually use it as a stepping stone. Our focus is on youth empowerment to reduce unemployment with the hope of eventually

eradicating it, and the program was created with the needs of the Kenyan youths in mind, so it is authentic to us.

Two other elements are important in seeing purpose as a verb. The impact that the company has in the *wellbeing on their employees* and the *triple-impact* they have—environmental, social and financial. These elements will be discussed later, when dealing with the Group Code ‘Management Styles’. Just one last quote in this part, of something that will be elaborated further in the Discussion section, since it is part of how not to fall under the ‘Jungle-type capitalism’, and how to have time to be a Leader-Coach that becomes also a spiritual/personal mentor to their workers. Where to draw the line is the big challenge—debate, so as one participant states

Es que yo pienso que aquí hay un debate muy fuerte que quizás cuando uno decide ser la mejor empresa para sus trabajadores, hay que renunciar al propio estrés que te trae a ti el Mercado. Porque es que el mundo afuera te exige ser el mejor, entonces te llegó uno entonces aplástalo, porque aquí estamos en la guerra, aquí es esto y si el otro sacó esto Entonces yo pienso que cuando uno llega a un punto que quiere es tener una porción grande al mercado y ser el mayor (porque obviamente esta la sostenibilidad económica) pero cuando la ambición va más allá, del equilibrio interior de la organización, pienso que es muy complicado y ahí puede perder la organización. Si cuando yo digo bueno cual es mi propósito, mi propósito es este y que yo puedo lograr mi nivel de sostenibilidad, obviamente hay que cuidar estas metas, cuidar este Mercado ...

With all these reviewed, now we enter into the last two more salient topics of the research: inclusion of women. We are going to review first women, so we have a holistic picture of the research, so then we can finalize this part by reviewing the Code Group named ‘Inclusion’.

Women

What a difficult ‘code’ to start with. What is a *woman*? What is being a *woman*? What is the best way to *define* women? As mentioned, one of the goals of this research project is to construct meanings around the Conceptual Framework created for this research. As has been before this one, by reading the answers of the participants we are getting close to the constructs, or we are giving alternative/complementary meanings to the constructs. However, with woman, women, the challenge is huge. The PI-Researcher is a man, so it



would never be even close to interiorize the live experience of a woman. Hope the PI-researcher—who is the leading writer of this text—did a good meaning-representation. Excuses in advance, if not.

This part is also challenging since the PI-researcher interview six (6) founders/managers of B-Corps/Purpose-driven companies, and fifteen (15) women workers of these companies, plus three (3) women stakeholders of one of these companies. In total, twenty-four (24) women, with three similar templates of questions. With all these texts, we should do something good. However, the challenge as just presented maintains itself.

And even more challenging when we are talking about women from Colombia. A male-chauvinist, elitist country, with a strong sense for the family and the traditional roles. We are talking about machismo, which is not the same as patriarchalism.

And to put the things even more challenging, the majority of the women were interviewed in a small city, that has a long rural-agribusiness tradition, with a sad past of violence and murders. The majority of the Mazamorra's women workers only finished high-school, and their interaction with the World—in terms of travel, cultural exchange, and personal interaction—has been really small. This give them a specific cosmovision/lifeworld that, as it is shown later in their section, needs to be highly taken into account when making the analyses. In this contextual reality is that this research project was done. And in the case of the two women from Kenya, this is the first time the PI-Researcher, as well as the two women researchers, have done something with Kenya. We have to highlight this here, in order to be cognizant of this reality. With all these being said, lets read the analysis done.

The emerging-meaning is ... that we are not sure about this one. These quotations fit perfect before starting,

Yo insisto en que Dios tiene que ser mujer para ser tan detallista.

Para mí la palabra mujer tiene un contexto muy amplio, y sobre todo lo puedo definir en una palabra, que es en ayudar al otro.

Mujer es una palabra poderosa que permite abarcar todas las posibilidades que un humano podría llegar a tener

Generadora de Todo

The New Oxford American Dictionary³¹ defines 'actualize' as "make a reality of _____" (fill out the blank with almost every word you can think of). Hence, the emerging-meaning is *actualizer, generadora de todo—wholistic-possibilitator/actualizer*. That is for us the meaning of woman. Some words/meanings emerge also as synergistic ones: *listening,*

³¹ Apple MacBook Pro version.



caring, delicadeza, feminidad, mujer hermosa, dignifying, and triple-role (triple-turno). This could be the romantic approximation to the socially-constructed meaning.

Within a quantic humanistic approach, you can't make comparisons. Every human being is unique. All of us have infinite potentialities of being. As stated, if we are talking about inclusion, we ought to deal with human flourishing. And from this perspective, freedom is not the possibility of doing everything that I want to do, without disrespecting the Other or trespassing the law. No. Freedom, from this quantic humanistic perspective is the ability to create, to generate new possibilities to grow as a human being. In a word, human flourishing. Hence, *the foundation of human flourishing is authenticity. Authentic existence is transparent beings who are in continuous exploration, contemplation, and internalization of their deep and transcendental essence.*

The more *actualizer* you are as a human being, the higher likelihood that you are in the best path towards human flourishing, and also the more likelihood that you would have experiences in your life towards human flourishing and human freedom. This leads to have human development as freedom, not as higher GDP, as Amartya Sen (2000) states. Inclusion will be actualized if women have the space to self-actualization, the skills to make better decisions, and a context/society/nation-state that reduces the barriers to human flourishing. Machismo, the glass-ceiling, the triple-turn, family violence, among many others, are barriers that are impeding women to flourish, to actualize, to be able to be *generadoras de todo*. This will be expanded in the discussion section.

What emerges in the texts is that, based on the last paragraphs, higher awareness is something important and something that happens in these purpose-driven women. The act of being part of this social entrepreneurship, and the possibilities that emerge due to this process, is tacitly helping these women become more actualized. But it is not enough, and one of the proposals of this research is that Sistema B should put even more emphasis in creating women networks so they can help each other visualize their true potential, and learn from others' experiences.

Some quotations are part of these codes,

esa capacidad de visualizar, o de abarcar, de abarcar mucho como mujer, cosa que no tendría el género masculino

Entonces fue una conexión muy bonita, porque en el tema comercial fue despertar esa feminidad ... porque estoy atendiendo con algo que yo estoy segura dentro mi parte femenina

Mujer ... mujer es todo, me parece que es todo, la mujer es líder del consumo consciente

Mujer para mi abarca muchísimas cosas, como ayuda, apoyo, liderazgo, empoderamiento, servicio

The next two sub-groups are part of the definition of women. At the end of the document we will deepening one of the holistic emergent patterns, which was mentioned in the former paragraphs and explain the name of this document. One of the most important elements of purpose-driven leaders is the ability to listen. We wont develop further this key funding here, but at the end of the document, so all the material has been analyzed and integrated into the key findings. One, for sure, is the ability, soft-skill, and humanistic competence: to listen the Other, not just hearing the other. Society, as a whole, does not educate as to listen (see (Largacha-Martínez C. , Quantic Humanism, 2011), which explains why is so hard to find it.

Careful Accomplisher

There is another view of the emerging-meaning of woman: *careful accomplisher*. This is the strategic version of the meaning. In harmony with the purpose analysis, the achiever is the /verb. version of woman. Here we see the romantic part of the woman ‘*in action*’, generating a purpose-driven organization. No wonder that they are creating romantic companies, meaning, companies with a soul, with everything B-Corps are supposed to be. They have the energy, the drive, the thrive to be successful. They are highly resilient, focused, and great leaders. Because of space here, we cannot describe in full detail this part, but we invite the reader to visit their websites and find for herself all the impressive achievements, so far.

However, these women are confronted with several challenges, as every human is, but it is interesting that these challenges emerged as part of the analysis of the text. Elements like: searching for the balance between entrepreneurship and a couple/family; childhood experiences; the tension between jungle-type capitalism vis-à-vis sustainable capitalism—it is *easier* to be a nasty leader and ‘kill’ the competition, than to be a B-Corp; ‘*el vivo vive del bobo*’, sometimes the caring souls of these women collide with the hard decisions that they need to make to have a long-term company; risk their personal finances; tension between the feminine part of their beings with the role of the manager/entrepreneurship.

PI: Te arrepientes de algo?

Participant: Sí, de muchas cosas, me faltó malicia, me faltó viveza, me faltó aterrizar de que al principio, desde el principio decir esto es un negocio, no es un jueguito, no es un hobby. Si me arrepiento de haber tomado malas decisiones, sobre todo económicas, equivocarse cuesta, entonces esto ha sido del patrimonio personal.

And as an unsettling one, especially for the PI, is the resignation—or could it be called hidden frustration—with love, with having a loving partner/relationship. Quotes,

Bueno, tal vez como encontrar una pareja que se sume con toda ... lo que se asume al estar con una emprendedora. Eso sí ha sido como mi talón de Aquiles, porque mis parejas anteriores no han sido y nunca han tenido como la capacidad de entender que un emprendedor tiene que trasnochar, tiene que trabajar los fines de semana, que no tiene tiempo, que no hay vacaciones. Le he dedicado tanto tiempo a la empresa que también he descuidado un poco esa parte sentimental.

Entonces cuando ya vas creciendo y ya pronto logres tener una estabilidad económica y quizás tengas tiempo para amar, siempre estás buscando otras cosas porque todavía estas buscando es, quizás, producir más. De pronto no fui, no estuve como en ese espacio donde la familia tuvo el equilibrio de desarrollo para la empresa familiar, para decir hasta aquí llega el desarrollo de la empresa, y ese es el momento para la familia. Amar ... no.

Pero eso no me hace infeliz. Estoy en esa búsqueda, digamos, que llegue esa persona, que si se lo tome ... y estoy abierta a eso, pero no puedo decir que sea incompleta, porque finalmente uno se siente completa por uno mismo. Esa felicidad que tú haces, tú llenas, como ese tipo de cosas. Ya una persona sería un compañero, pero finalmente no va a recaer la felicidad en otra persona.

Neo-biological experiencing

And the last view could be the *neo-biological* meaning of woman. If we don't put the neo before 'biology', the reader could have a different mental image of what we want to express here. We liked also the wording quantic-biology, but it would create a big confusion. Some women believe in the traditional rendition of the woman and man, and the family, but they see it in a novel way, in an inclusive way, within their realities.

This is not a novel biological rendition of women. In some quotations we found traditional renditions of women, men and the family. The riddle is that the same participant that had these renditions has novel renditions of capitalism, of women—in other social spaces, of social entrepreneurship, of management, of inclusion, and so forth. Humans are non-linear complex beings, so the reader could say that this is not something strange. However, we think that normally there is some kind of coherence between particular beliefs.

For example, if a person belief that men are superior than women, it is more likely that the same person belief that men are better managers than women, or that having authoritarian figures is important for society. Thus, if one of our participant's belief that a biological rendition of the family is better than a socially-constructed one, we could have

guess that this participant will have a traditional rendition of management, or of inclusion, or of the position of women in society. But this was not the case.

We have a feminist that does all the family cores, as a personal decision, and cook almost all days to his husband. We found a participant that thinks that woman is the complement of man, but at the same time thinks that traditional management is passé, and that a lot of brain-washing occurs in the '*inclusion discourse*' within corporations in Colombia. We found a woman participant that totally disregard social-pressure, hate the *objectivation* of the women as a *hot-chick*, but at the same time deeply beliefs that in order to make business you need to have a male top-manager in the company.

Have this in mind when reading the following quotations, since, we think, you have to read it with a quantic mindset—an ambivalent one, where opposites can coexist. That is why we call it neo-biology. Some elements that appear in their answer are: strong synergy woman+man; potentiality of complement themselves; multifaceted women.

Cuando hablo de mujer hablo de un ser maravilloso, con un diferencial y un potencial inmenso, pero siempre lo veo como el complemento de hombre, es decir que siento que ahí hay un diferencial y un potencial de complementar energías, estilos. Inclusive diseños neurofisiológicos entre hombre - mujer.

Porque por más que se diga que hay equidad, que hay inclusión, ... es triste pero si se da una reunión con una empresa importante, si usted no va con un hombre al lado no le prestan atención. Muchas veces mi esposo viene los domingos y está aquí atendiendo clientes y la gente es como más respetuosa ... una actitud totalmente diferente a cuando estoy solo yo, porque lo tratan como el vendedor, así, común y corriente.

Adults above the age of 18 years who are female.

Women, it has agenda connotation you know. It means a sex, the representation of a sex. You know men and female. I wouldn't refer to women as weak, more to gender representation, it is key.

The sad final part of this analysis, which will be commented in the next part of the document is the *social and family violence* present in the Urabá region, where Las Mazamorras is located.

Inclusion

We were not sure if it was a good strategy to leave the core word of this research at the end of the analysis. Since this is a holistic analysis, we think there should not be a problem. But more importantly, we want that the reader has all the information so far presented in her mind, so what we are going to present in the next paragraphs crisscross and pollinized with all, in a holistic reality. Because inclusion is in all of the terms presented, and in the ones not deeply presented here but that are part of the discussion.

The Code Group named inclusion is going to be presented in two sub-groups. The first one relates with words like respect, managing differences, not leaving anyone behind and authenticity. The second relates with inclusion in a broader context, intertwined with the purpose itself of the company, the strategy of the organization, with human rights, and with society as a whole. We named it *Dialogue* and *Socially Accepted*, respectively.

Inclusion as Dialogue [for, to]

These quotations are a lovely way to start,

Inclusión es concientizar lo inconsciente.

Inclusión es el arte de poder gestionar las diferencias humanas en cualquier arista o con cualquier enfoque diferencial.

Para mí la palabra inclusión significa la capacidad o la flexibilidad que se tiene de involucrarse con otros.

Inclusión es no poner barreras a que entre algo, llegue algo.

Inclusion to me means bringing all sectors of society together and being able to access the same services, the same products.

What an interesting picture of inclusion. If exclusion is the norm, then we need to bring to the surface the diversity of existence, of demands, of rights that humans should have, and once they are in the surface, emergent, they become conscious and part of the conversation, towards a real dialogue. Without respect, trust, and transparency we cannot have a dialogue, neither inclusion, just *transactional-communication*. We desperately need *relational-dialogue*. What a difference. These ideas also explain the title of this document. Are you listening? As we presented in the Women section, listening is an important

characteristic of purposeful women. In terms of inclusion, dialogue, or one of the results of listen to the truly Other happens. But what we need to have dialogue?

Within this approach, when we are talking about inclusion, we had answers/comments/meanings like:

- Inclusión a todos los miembros bajo un mismo techo
- Inclusión sin requerimientos de ningún tipo
- Inclusión en la incapacidad [*neurodiversos*]
- Flexibilidad—para involucrarme con otros
- Productos innovadores para excluidos—ingenio, *océano azul*
- Ayudar a todos
- Que todos podamos participar
- Access to the same services for all
- Oportunidades—espacios reales en la diversidad
- Paciencia
- Diálogo
- Apertura al Otro
- Sin límites, sin barreras
- Incluir buscando ser auténtico—mujer=inclusión=ser femenino
- Urbanidad
- Posibilidades

These words are synergistic with what is proposed by the United Nations and by the SDG—dealing with inequality, *desigualdad*, *inequidad*. The SDG's 2016 report³² was named “leave no one behind”, words that have been used from President G.W. Bush³³, Barack Obama³⁴, Lee Hiller London³⁵, to Olga Bocarejo, one of the founders of Bancalimentos, one of our purpose-driven companies in this study when she answered “la palabra inclusión es pensar en los demás, es transmitir lo quiero, transmitir mi propósito hacia esas personas, es no dejar a nadie atrás, para mí eso es inclusión”. So we should add to this famous and salient phrase, all the elements that emerged from our participants. The list aforementioned.

³² Visited on January 2, 2019, <https://unstats.un.org/sdgs/report/2016/leaving-no-one-behind#>

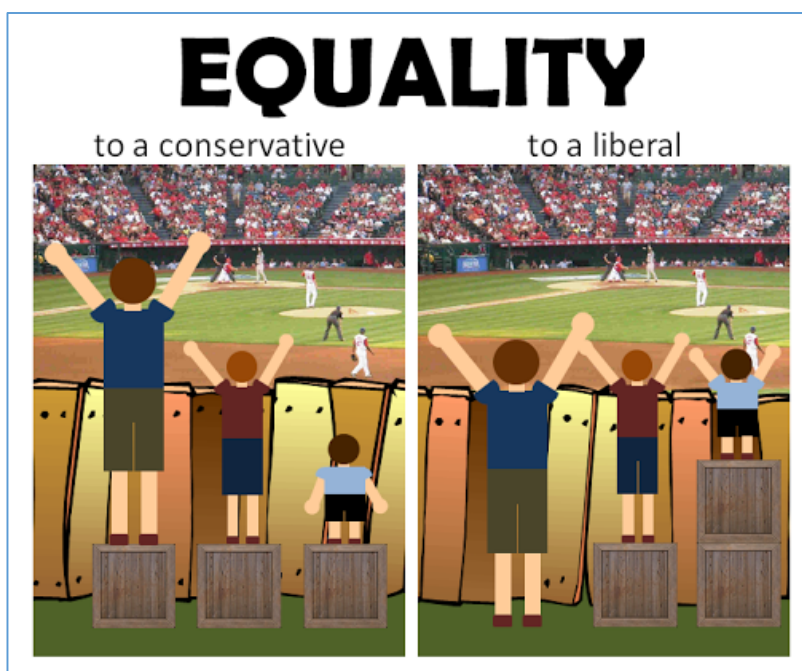
³³ “Beneath the campaign rhetoric—Bush's vow that “no child is left behind” and Gore's pledge to “leave no one behind” in a successful economy ...” Visited on January 2, 2019 at <https://www.chicagotribune.com/news/ct-xpm-2000-10-24-0010240112-story.html>

³⁴ “We don't turn back. We leave no one behind. We pull each other up.”, Barack Obama

³⁵ “Leave no one behind, the fallen are a reflection of the life that might have been our own.”, Lee Hiller London

That would give us a better understanding of what does it mean to *leave no one behind*. It is not just that we are in the same level, but that we received support/opportunities/socialization/education to potentiate our existence, so we can flourish to a *level* that we feel real human.

This contextualization of the word inclusion and its holistic meaning is on the Discussion part. A graphic made by Craig Forehle in 2012 has been shared millions of times, since it gives a rapid understanding of when we are talking about inclusion. Forehle³⁶ named equality and equity, and later others post it as 'Fair isn't equal'. Below the original. The importance is that we need to deal extensively of what does inclusion means if we start from diversity and authenticity, as has been presented in this document. What are the different *boxes* that help the *shorter* to see the baseball game? What is the synonym of boxes that [can] create purpose-driven organizations?



Source: <https://plus.google.com/+CraigForehle/posts/AdKcNKesXwa>

For example, this quote from one of our participants presents interestingly the need to take into account the Other, as a fully Other, if inclusion is the expected outcome.

Nosotros desarrollamos hace poco un protector solar ... pensando en las personas morenas, negritas, [que] les deja rastro blanco. ... Dijimos, vea, interesante, vamos a hacerlo para que no se sientan incómodos con los rastros. Entonces, los productos no se

³⁶ <https://medium.com/@CRA1G/the-evolution-of-an-accidental-meme-ddc4e139e0e4>



refieren a inclusión porque los compra gente pobre, o gente más rica, sino porque le pueden servir a todos el mismo producto.

This has to be seen also from this quote, which will be discussed further, but the point is that that inclusion ought to work so the *accidie* does not happen.

Es permitir que cada ser humano pueda ser lo que realmente quiere ser.

Daproim Africa provides an environment that allows individuals to be who they are.

Socially Accepted Inclusion [transcending]

Let's start with these quotes,

Nuestra compañía acompaña a las organizaciones, no solamente corporativas sino comunidades, a poder ver la inclusión de una manera estratégica, y a convertir la estrategia en cultura.

Yes, it makes sense. We try to support organizations that are trying to reach certain privilege, and trying to reach people with no economic, like they are at the base of the pyramid, so organizations don't give or produce services for them. So through our service provision we promote inclusion in that way.

The message is how to work within and for organizations, so they truly understand what inclusion is. It is a long process, but that is part of the goal. In the following section, with Mazamorras' workers, we will present that almost 100% of them did not know the meaning of inclusion, and had never heard the word before. And it is a great company, in the final process of B-accreditation—with a 92-point result. So, the work ahead is long, challenging, and highly rewarding.

Nosotros los del sector rural no tenemos derechos no podemos acceder a a asesorarnos de un abogado, eso cuesta mucho dinero pero que tal que lo pudieras hacer con tus residuos, a eso apunta Bancalimentos a ser estos servicios, productos y servicios que pueden ser asequibles a cualquier persona en el sector rural, régimen simplificado.

... inclusión, de hecho si usted mira nuestro Instagram, nosotros estamos definidos como genderless, si, sin géneros. Porque sin géneros? Porque es que la piel no sabe si usted es hombre o si es mujer, un champú no sabe si usted es hombre o si es mujer.

It has incorporated in its policies, diversity and inclusion programs that allow people to understand each other and revel in the differences because they make us stronger.

I am a certified inclusion business adviser, and what that means is one of our products or services cooperation who are the lowest, who are the bottom of the pyramid, we make this product or service making it easy to reach to them, easy for them to access it. So it is giving the privilege to those who can't access this basics things in life.

Mazamorras' Women & Youth's Code Groups' Analysis

This section presents the results of the qualitative analysis done to fourteen (14) workers from 'Las Mazamorras del Urabá', where 13 are women and 1 is man. Within this group, four are young. This group total fifteen workers, since when PI-researcher arrived to Medellín to interview the founder of PureChemistry, there was one worker at the office, and she participated in the interview. PI used each other name at the beginning of each question, so the Research Assistant could transcribe it as two independent interviews.

From this group, five main Code Groups' emerged, and two alternative Code Groups. In total, seven Code Groups, from 57 codes in total. The findings are focused on four main Code Groups—Business, Women, Family, and Youth since at the discussion all the Code Groups are taken into account. The Code Groups' list is presented, and the next paragraphs are the description of the findings that were obtained after the qualitative analysis.

- Main
 1. Mazamorras del Urabá
 2. Women
 3. Family
 4. Youth
 5. About themselves (Lo Personal)
- Alternative
 1. About management
 2. Diversity and Alterity (several codes included in Mazamorras)

Las Mazamorras del Urabá

Yo he visto que doña Ángela le da como prioridad a las mujeres que quieren salir adelante, [a ella] le gusta apoyar a las mujeres con hijos para salir adelante.

Trabajar en Mazamorras de Urabá me ha ayudado a darle la educación a mis 3 hijos, conseguí mi casa que no tenía, ya la tengo. 21 años aquí en la empresa, toda la vida.

This is the biggest Code Group in the whole research, since it contains 19 codes, and several quotations. It is challenging to express in a short space all the ideas, micro-patterns and emerging meanings. Since it has 19 codes, we created sub-groups, without losing the holistic analysis. Another important element, as already presented, is that the PI has been consulting this company, pro-bono, since December 2017, in relation to instilling humanistic management into their daily management practices. Hence, the PI has more information about the company. However, this section is only related to the answers' analysis.

The Sub-Groups that emerged more interestingly in the 19 codes are:

1. Self-reflection
2. Organizational Behavior
3. Long-Term

Self-Reflection [Ideas/Realities]

This Sub-Group of Codes are related to the impact that a purpose-driven organization has in the *personal essentials* of their workers, like self-esteem, human development/growth, to trust, to share, personal mastery³⁷, self-dignification, and to dignify the Other—which was an important element in the purpose-driven corps analysis. Specifically, the name the PI put to the emerging elements is:

- Aprender a Valorar(me)
- Beneficios e impacto personal

³⁷ The PI named this Code with the goal of semantically linking it to one of the five disciplines that Peter Senge and his team created (see (Senge, Ross, Smith, Roberts, & Kellner, 1994)

- Compartir
- Crecimiento
- Dignidad y Alteridad
- Dominio de las Destrezas Personales

Some quotations that represent this emergent sub-group are presented here.

He aprendido muchas cosas, a valorarme yo misma, a valorar las cosas de los demás, a ponerme como en los zapatos de los demás, porque uno a veces es muy egoísta ... Pero no, aquí uno se da cuenta de muchas cosas, de tenerle como ese sentido a la vida y de valorar cada día lo poquito, y a tenerle como estimación a las personas.

Acuérdese que yo aprendí a escribir [gracias a] doña Ángela. Me metió a estudiar, a mi compañera y a mí nos metió a estudiar, 3 años. Porque éramos de las trabajadoras que que casi no firmábamos bien, ... pero tenemos mucha capacidad gracias a doña Ángela. ... [y] nos puso a que termináramos el bachillerato.

Por ejemplo cuando yo entré, algo muy curioso, mi esposo me dijo ‘Mija, usted ha cambiado tanto’, cambié pero no para mal sino para bien, porque ellos me enseñaron a mí que tenía que tomar las cosas de una manera diferente, me enseñaron a maquillarme, y me enseñaron a tener esa fortaleza frente a a las cosas, eso fue lo que yo conseguí aquí y sobre todo mi estabilidad como mujer, yo aquí me siento con una estabilidad económica muy buena, en comparación de muchas compañeras [de otras empresas que no les pagan lo de ley]

This is a pattern that we can see in almost all the interviews, the reality that the way Angela and Cecilia manages Las Mazamorras facilitate the change for the better in their workers. It is beautiful to see/hear this. This element is relevant when women empowerment is on the analysis. With higher levels of self-esteem, with a higher levels of self-value, with economic stability, among others, it is more likely that these women start feeling like they have a dignity, that they are worth it, and it is from that space that a human can flourish, can dream, and can have human growth. If we couple this with the possibility to be authentic within the organization, the soil is optimum for human flourishing. Authenticity within the accepted reality that with clients they have to behave within certain requirements, with with liberty to each worker.

And this happens, primarily by the imagery that the owners have of what is to have a business, and what is to be a manager/leader. Second, by the management practices. Third, by training. Fourth, by allowing an organizational environment where every worker knows that they have the time to change, so it is not imposed, it is a dialogue. These elements are discussed above, and also in the Discussion section.

For example, the acceptance of human beings as that, non-perfect beings, is very important, like when one woman stated that “me ha dado conocimiento, me ha dado aprendizaje me ha dado, mmm, como decirlo, de que mis errores también corregirlos, e ir, seguir, y hacerlo bien”. Accepting mistakes and learning from them is very important. Also, the space for participating, real voice to make opinion, critiques, and challenging the status-quo and owners. This is key for world-class management reality, and at the same time, it is very hard to find in organizations. This impacts even the health of their workers, and the difference with the traditional management can be easily seen, as in this quote of a woman worker, ‘En estos días yo voy mucho allá a comprar y mi ex-patrón me dijo ‘te ves diferente a cuando estabas acá, te ves radiante te ves feliz’, ... Allá pasaba muy enferma.’

The humbleness and humanness of Angela y Doña Ceci is all over the quotations, so it is hard which one to select. Here are some that explain why this is a great business example of what a Purpose-driven company should be.

Cuando yo vine a mazamoras de Urabá tenía un solo par de zapatos, y hoy en día regalo zapatos, gracias a Dios. Me da nostalgia contar, ... tuve una nieta que se me enfermó. Doña Ángela me dijo ‘sáquela del hospital y se la lleva para Medellín’. La llamé a las 6 de la mañana, y a las 7 de la mañana estaban los tiquetes en Satena. ... Ahí está de 15 años, linda. Entonces yo a mazamoras de Urabá, aparte de mi trabajo, tengo mucho que agradecerle, mucho. Entonces eso es algo que es muy bonito, osea yo nunca lo había vivido en otra parte, aquí lo he vivido.

Entonces ya doña Cecilia me dijo usted tiene una casita y yo le dije no, [y me dijo] ‘uno cuando tiene hijos lo primero que tiene que buscar es donde vivir, ... mejor váyase para allá, coja la plata, paga ese lote y ahí vemos como vamos haciendo la casita’. Y así fue, doña Cecilia me prestó la plata en ese entonces eran como 300 mil pesos, hace 21 años era un poco de plata, me prestó, fui y pagué el lote.

Aunque ahorita yo me he dado cuenta que con nosotros los trabajadores son muy flexibles, son buenas personas, buenos patrones, [es decir] no por tener un rango más alto lo tratan de hacerlo sentir mal a uno.

Porque es que a veces uno ve que jefes se enfocan en lo que ellos ... usted manda que yo mando aquí, aquí estoy yo y soy lo que yo diga. Si me entiende? Pero mire que doña Ángela no, ella nos da la oportunidad que nosotros tengamos como ese liderazgo ... vea qué opina, qué hacemos con la Empresa, cómo lo vamos a hacer? Entonces ella nos da ese espacio para nosotros mirar qué es lo que vamos a hacer más adelante.

Example, leading by example is one of the strongest human transformation leverage. The next conversation is a good example.

PI: Que es lo que más has aprendido aquí en Mazamorra?.

He aprendido muchas cosas he aprendido a valorarme más como persona, a respetar mucho las ideas de cada uno, he aprendido a compartir ser solidaria, humilde, la humildad aquí me a pegado bastante duro, me ha enseñado mucho la humildad.

PI: Me puede explicar eso, cómo así que le 'ha pegado bastante duro'?

Porque no era tan humilde, era muy arrogante, muy prepotente. [Pero el ejemplo de Doña Cecilia me cambió, mire...] En lo que respecta a la palabra humildad, si, porque es que especialmente por doña Cecilia. Doña Cecilia es la dueña de esta empresa. Yo la veo y digo, ella es como empleada para nosotros. Ella no le importa meterse a lavar los platos, servir una mazamorra, a tender una mesa, a cambiar una mesa, y eso es un grado de humildad muy grande que ella tiene. Porque ella misma se puede sentar y mandar. Pero no, mire que no. Eso es lo más bonito que tiene doña Cecilia, muy humilde.

In terms of personal mastery, there is a lot of human growth in this company. Lets see the following quotes,

Yo, Dios mío pues me dicen que soy muy complicada, que soy muy neurohisterica, pero yo si he mejorado. Yo soy muy voluble, con cualquier cosa exploto. Pero mire que yo he tenido un proceso con lo que me ha pasado y con que me he rodeado de personas que han tenido mucha paciencia. Y mire que ahora con mi temperamento he mejorado bastante mi personalidad.

Yo sí, yo cuando llegue aquí yo era demasiado penosa, y ahora pues con el tiempo soy más suelta, antes yo la pensaba una, dos tres, cuatro y cinco veces para preguntarle algo a una persona aquí en la empresa, pero ahora yo soy más abierta, me rio más.

Me ha ayudado a cambiar [a ser más tolerante]. La verdad sí, porque yo vengo de una familia que es muy rebelde, y es de palabras muy gruesas y eso no ayudado. ... A cambiar, en medio de capacitaciones ... [y gracias a] las personas que me rodean, me han ayudado mucho, la misma doña Ángela me ha ayudado. ... quise cambiar porque me estaba haciendo daño a mí misma y le estaba haciendo daño a las personas que no tenían la culpa.

Organizational Behavior: Culture, Climate & Leadership

This part relates with the organization itself, with its Corporate Culture, Organizational Climate and Leadership Styles. These three elements are normally referred as 'Organizational Behavior' in the management academia. The Codes present in this sub-group are:

- Buen ambiente organizacional
- Inspirar a Otros
- *Lo de Ley*
- Me siento como en Familia
- Motivación y Compromiso
- Posibilidades
- Relación a Largo plazo
- Salud
- Tensión Familia-Trabajo

One of the Code Groups that emerged in this analysis is the 'Family'. It is an important part for all the workers, and has several vectors of description, as it is shown below. Following from this emergent reality, it is no surprise that one of the codes that describe the *Organizational Behavior* is that the women workers state that 'they feel like at home', when referring of working at Mazamorra—*me siento como en Familia*. This connects with the Colombian reality, where the Family is very important and traditional (Gutiérrez, 1968).

Saying that 'feels like home' is very telling. Its sends a message of a place that protect you, that you love and you feel loved, that you can trust, that is open, joyful, that understand-*comprendivas*, that is maternal, welcomed—*acogidas*, that you can be who you are. But more importantly, first, is that '*home*' distances from the traditional version of business, where hierarchy, roles and 'command and control' are the norm (see (Argyris, 2012), and second, when taking deeply, 'feeling at home' means that the owners are treating their employees *as if* they were from the *real* family. So, yes, it is possible to be a sustainable, growing, profitable, respected, and a reference business for the whole region, and at the same time be a *family-felt*³⁸ business.

Some quotes strength what we just wrote,

³⁸ Note by the PI. We use here 'family-felt' instead of 'family-owned' business, since in Colombia those words have a similar but quite-different meaning—*atendido por su propietario, ambiente familiar*.

El compañerismo, el ambiente familiar, aquí uno no se siente como si estuviera en una empresa, aquí el jefe está todo el día ahí, uno recocha con la jefe, con los compañeros, es como ese ambiente familiar.

Me acuerdo que el primer día ... mi esposo no tenía trabajo fijo, y yo tampoco, [era] lo que me ganábamos diario ... y yo no tenía para los zapatos. Me vine con unos tenis súper ajustados, todo el día fue trabajando, terminé súper cansada, y en la nochecita doña Cecilia me dijo 'mi amor ahora llega a la casa y se lava, mete los pies en agüita tibia con sal y mañana amanece descansada'.

Se siente ese ambiente como de familia, porque por ejemplo uno aquí encuentra a doña Mélida, a doña Isa, hacen como el reflejo maternal. A doña Ceci, y aquí todos, los saludan con una sonrisa, siempre están alegres, a pesar de que cada persona tiene sus dificultades, sus problemas. Aquí usted siempre saluda a una persona y lo van a saludar con una sonrisa, con gesto amable, y entonces eso lo hace ver tan diferente ... en comparación donde yo he trabajado.

The Work-Family conflict/tension is a challenge for every company in the world that have workers with homes/families, and even more if they are mothers/parents—or caregivers of significant others. And Mazamorra has another challenge: schedules. Since it is a food company, they are open 7 days a week, so making the rotations put more pressure in those workers. However, they have find a way. The following quotes show this challenge, and the last one, the reality—an inspiring, inclusive one,

Para mi ser mamá es un reto difícilísimo, si imagínese si ahorita fue que mi mamá me llamó y yo de una vez voltee a llorar porque osea yo lo oigo llorando y que le pasa algo y mejor dicho me conmueve demasiado,

Porque ellos siempre piensan en que si por ejemplos si ellas necesitan un permiso, ellas nunca le dicen que no, siempre buscan la manera de que la persona siempre vaya y cuide al niño. Entonces ellas sacan el espacio y consultan a otra persona para que venga y las remplace, y ellas puedan ir a una cita con el niño, a un evento que tenga el hijo o algo que se le presente a ella.

In terms of inclusion, feeling safe and cared is very important, so that open the space for the human being to allow a sense of worthiness and feel dignified. In Colombia there is a structural problem with the informality of workers since they don't have all the social benefits—by law. It continues to be the scourge of Colombian economy³⁹. In the small cities

³⁹ Visit: <https://www.portafolio.co/economia/gobierno/informalidad-laboral-en-colombia-2016-503278>

the situation gets hard enough, and in settings that moves around a big rural, agribusiness, the reality is worst. This is the case for Apartadó, and for the region of Urabá. In some of the interviews, this issue was raised. It is very challenging for SistemaB this reality, since it is a historical reality that cannot be changed easily. However, the challenge for companies like Mazamorras is to become a regional example, and by leading-by-example, we think others will follow. This will be discussed further. In terms of impact, in a region with high informality, the women that work at Mazamorras have a lot gained for their inclusion and women flourishing.

Some quotes exemplify this reality,

Donde yo trabajaba, por ejemplo, nunca estuve afiliada a nada, trabajaba 12 horas y solo me ganaba un básico de 25,000 mil pesos el día. No tenía tiempo para compartir con mis hijos. Nunca pude cotizar absolutamente nada porque era un trabajo informal.

Pues trabajé en la plaza mucho tiempo. Allá también trabaja uno así informal. Después trabajé con un señor 7 años ... y nunca, nunca me pago prestaciones, y nunca se podía llegar a un acuerdo con él ... Si, esta es la primera vez en mi vida que cotizo pensión, cotizo salud. [PI: Y antes que hacías con tu salud y la de tus hijos?] Como yo soy desplazada, entonces tenía un régimen subsidiado, nivel cero por ser desplazada, victima pues de los conflictos armados.

Mi esposo que lleva años trabajando en una finca y no ha podido conseguir una casa.

It is sad to write here that paying what is legal—*Lo de Ley*—is a great thing in this region, but it is the reality.

There are several quotes about motivation and engagement. It is not surprise, at this time, that we are writing about these two important elements. A company cannot be competitive and innovative if it does not have high levels of motivation and engagement, at least not in the long term (see (Hamel & Breen, 2010). However, these topics are related closely to Leadership, one of the most studied, analyzed and published topic in the academic and management disciplines (Argyris, 2012). Why is it that is not working, since 86% of workers worldwide⁴⁰ are not motivated neither engaged (Gallup, 2013)? Walking the talk of

⁴⁰ “The State of the Global Workplace: Employee Engagement Insights for Business Leaders Worldwide report highlights findings from Gallup’s ongoing study of workplaces in more than 140 countries from 2011 through 2012. This is a continuation of Gallup’s previous report on employee engagement worldwide, which covered data from 2009 through 2010. ... Engagement results were collected among 73,752 respondents in 141 non-U.S. countries via the Gallup World Poll and 151,335 U.S. respondents using Gallup Daily tracking. Employee engagement questions were asked only of those respondents who indicated they were employed for an employer, either full time or

motivation is challenging. In Mazamorra they are achieving it. These quotes are a sign of this,

Tengo un sueño con mazamorra. En estos momentos estoy en el área de inventario, pero viendo que se necesita una auxiliar de archivo en la oficina, entonces estoy haciendo un plan de trabajo para presentárselo a doña Jeni ... y la verdad es que en la noche me siento y me inspiro, se me salen las palabras y empiezo a escribir así, como es algo que a uno le gusta y cuando a uno le gusta uno lo hace, cierto con mucho amor y con mucha pasión.

Yo soy una persona que cuando voy a hablar de mi trabajo es como si la empresa fuera mía, como si esto hiciera parte de mí. Si a mí me delegan algo eso es mío ... a veces las muchachas dirán, 'vea esta porque se cree como la Dueña', no, sino que yo la siento propia. ... que un cliente me recuerde por haberlo atendido bien, que se lleven algo bonito de aquí, de mí como persona, y de la empresa como tal, porque represento a la Empresa.

In terms of possibilities and opportunities, we see that Mazamorra tries to do as much as it can, with a little budget. Remember that this is a food business that sell traditional beverages, which are cheap. There are several stories told about these opportunities so their workers can be better, feel that they are growing as human beings and professionally. This is a point that is developed further in the Discussion section, since, as stated, the worldview of some of them can be expanded more, so more human flourishing can happen. The following quotes help show the *environment of possibilities* that is present at Mazamorra,

Por medio de la caja de compensación. Ellas aquí me apoyan. Por ejemplo, yo tengo un ahorro programado y cada mes yo llevo plata, y ellas me dan a mí el 5% de lo que yo ahorre. Eso es una ayuda para mí, entonces yo entrego un recibo y se los llevo a ellas allá y ellas me dan a mí el 5%.

La empresa [me ha ayudado], pues abrirles un crédito que es lo más importante. Tener un crédito y si uno tiene una carta laboral que lo recomienda a uno [si se puede]. Pues [de lo contrario] uno nunca va a tener ... un crédito.

Si no hubiera estado en Mazamorra me hubiera quedado súper difícil el préstamo con el Banco. Mazamorra también me respalda la deuda, gracias a Mazamorra hicimos un ahorro y ya ahí nos postulamos para la vivienda y compramos la casita.

part time." Gallup's <http://www.gallup.com/strategicconsulting/164735/state-global-workplace.aspx> surfed at 2014.

He tenido la oportunidad de cumplir poco a poco mis sueños, por ejemplo aquí conseguí una moto, que uno pues nunca piensa tenerlo en el tiempo que uno está en su casa sin trabajar y ya uno con uno con un trabajo ya tiene las esperanzas de conseguir cosas, ahora el pensado es una casa, ya uno tiene familia cierto, y ya muchas de mis compañeras lo han cumplido aquí en Mazamorra, han tenido su casa, han comprado su casa, y eso quiero también yo para mi vida, mi casa y ojalá sea aquí en Mazamorra, cumplirlo acá en Mazamorra.

In terms of the Code *Youth*, as stated, there is not enough information to make conclusions. We know by the stories told, and just by the history of this region, that reality is hard, complex, difficult. The region has a 'sleeping' monster: close to 3,000 youth that don't want to work in the Banana sector, coupled with micro-trafficking⁴¹. There are several projects in the region—like the one led by the Church—trying to help and ameliorate the monster. History will show if it is enough. One sign of the monster was the social manifestations that happened in January 2018, where they kidnapped some majors of the region, and destroy the tolls for the new roads⁴². As stated in the World Bank report "*NiNis en América Latina*", when there is unemployment and discontinuous schooling, there is more likely that "*Algunos ninis podrían participar en actividades delictivas que causan perjuicios enormes, no solamente a ellos mismos sino también al bienestar de la sociedad*" (de Hoyos, Rogers, & Székely, 2016, pág. 6).

In the interviews done to young workers and Mazamorra, and to mothers about their siblings, we didn't find a context of direct violence and insecurity. However, and as already stated, the sexual violence is something really disturbing and will be briefly developed in the Discussion section. Briefly, because is so aberrant⁴³ to write about this, to know, as Colombians, that this happens. Sad, really sad⁴⁴. Obviously, we are not putting the quotes that appear during the interviews, and in all cases the PI turned off the digital recorder. The next quote is about youth and Mazamorra,

PI: ¿Y porque cree que su hija entró a la universidad, usted cree que ella lo quiso siempre, o usted cree que usted le dijo que lo hiciera, o usted cree que haber estado en Mazamorra influyó, porque ... o está cambiando la realidad?

⁴¹ Source: interview done by the PI to some local leaders in Apartadó, Octubre, 2018.

⁴² <https://www.eltiempo.com/colombia/medellin/tres-peajes-y-un-camino-la-novela-que-se-vive-en-uraba-173074>

⁴³ <https://www.eltiempo.com/justicia/delitos/registro-de-abuso-sexual-en-colombia-contramenores-de-edad-311738>

⁴⁴ <https://www.eltiempo.com/opinion/editorial/curar-la-peor-enfermedad-editorial-311946>

Osea, mi hija entró a la universidad porque, osea, esta zona acá es una zona donde los niños son muy desviados, así los papas los quieran encaminar, los muchachos se desvían mucho. Pero mi hija, ella creció en todo este entorno de Mazamorra de Urabá, mi hija estuvo aquí en Mazamorra de Urabá, doña Ángela la tuvo aquí dos años.

It is important to have in mind the importance to support women youth, since as the World Bank report argues “*los hombres constituyen sólo una tercera parte del segmento de población nini*” (de Hoyos, Rogers, & Székely, 2016, pág. 10). Thus, 2 out of 3 ninis are women, making the work done by Mazamorra really strategic. During the interviews, some of the women remembered the times that they work in the informal sector, which is an associated risk to end up being a nini again—or for the first time, since “*la experiencia de los ninis en el mercado laboral consiste en trabajos mal pagados, a corto plazo y en el sector informal*” (Ibid. 15).

Long-Term Vision/Reality

El crecimiento ha sido inmenso. Cuando llegué a Mazamorra [hace 8 años], sólo había 4 puntos de venta, [hoy] ya hay 10.

This part relates with what is doing Mazamorra so workers and the business itself can continue having an impact in inclusion and other positive social matters, and at the same time grow until their founders think is the most sustainable size and strategy for the company.

- Emprendimiento/Modernización
- Transición Doña Cecilia-Ángela
- Visualizarse en Mazamorra
- Tawa (*a spin-off from Mazamorra*)

As a start, this great quote that summarizes the humanistic management approach that Ángela has, and that will be part of the discussion around this question: in order to be a B-Corp, do the owner has to be a humanistic manager?

Doña Ángela a uno acá le inculca muchas cosas: ‘salgan adelante no se queden ahí’, que no piensan nada que, que piensen más allá, que vayan más allá que no se queden ahí, que piensen, que quiere usted en su vida. Ella muchas veces habla con uno y le dice que quiere usted en su vida, que sueños tiene usted, cuáles son sus metas por cumplir, osea

ella a uno acá le da como una 'patadita' y lo manda a pensar y a ponerse como los pies en la tierra.

Although there is staff turnover in Mazamorra, the point we want to highlight here is if Mazamorra has a long-term vision, if Mazamorra works every day so the impact in women inclusion will continue to exist 5, 10 years from today, and if workers have dreams and purposes that includes Mazamorra in them. This is relevant when doing this research, since we don't want to hear in 5, 10 years that the examples that we are documenting here become obsolete, or are counter-examples of gender inclusion and purpose-driven companies. Yes, this is impossible to assure, but at least we try to analyze it.

Before putting the quotes, there is something we want to highlight. When asking about their dreams, in the future, for several of them there was a problem with the question itself. One young woman stated "why are you asking those difficult questions", and another young man said "no, I have never thought about those things yet". Two things from this, one, worldview/cosmovision, which we already pointed out; and second, the reality of people that live in situations when big opportunities, great education, and development is missing, the 'dreaming' part gets shut-off. Why, they asked to themselves, am I going to dream if it is not possible? More research is needed in this part, and specially for Urabá.

Y yo dije veo en mazamorra como se habla de los sueños, de tener fe, y yo decía yo sé que lo puedo lograr, y con mucho esfuerzo y dedicación uno lo puedo lograr. Y estoy trabajando en eso porque me veo en mazamorra.

Mi nombre es ..., nací aquí en Apartadó, Antioquia, toda la vida he estado aquí en esta región bananera hace mucho tiempo, mis papas son Antioqueños, ... vivo con mi hijo y mis padres. Actualmente estoy divorciada, y vivo felizmente en mi casa, comparto mucho con mis padres, con mis hijos, y ya llevo 6 años trabajando en una empresa excelente, pujante, de la región muy conocida como las Mazamorra de Urabá, he ha sido desde que yo entré a trabajar acá, ... y aquí me quedé, esta empresa es excelente, me gusta mucho, me amañé, que más le digo, pues aquí hasta que me digan chao, chao no voy más.

En 5 años me veo en otra parte, pero con las Mazamorra, pero exportando, osea veo el sueño. Si me entiende? Con las Mazamorra, pero en todos los proyectos que ellos tienen de crecimiento, si osea de crecimiento, ... que esta empresa crezca cada día más y claro el sueño de uno ... usted se imagina mazamorra en España ofreciendo los productos allá muy chéveres si a uno a veces que está digamos ... ve que por ejemplo que el Puerto, que está digamos que en las noticias, a mí se me eriza la piel de gallina, osea uno se emociona mucho, que hablen muy bien de la región y que estemos exportando.



En 5 años si Dios lo permite aquí en mazamorras, no sé si aquí en mazamorras principal o atendiendo una sucursal o en otro departamento, pero me visualizo en mazamorras.

As a final quote in this sub-section, we are putting just one about Tawa. As stated, Tawa is a spinoff from Mazamorras del Urabá that Ángela created in 2017 in order to have a great impact with smalls Cacao peasants, and make an export company that could sell top-chocolatier in Europe and world-wide. Out of the 52 workers—in October 2018, six worked to Tawa, although there are times when they switch in some hours of need of more work in wither company. One worker from Tawa is part of the interviewees for this research.

Pues si que hay un apoyo yo tengo buena relación con todos, ehh como le digo, aquí por ejemplo pasa que hay como mucho no sé cómo decirlo, por ejemplo allá en Tawa donde yo trabajo hay veces que algún compañero no lleva comida y uno le da, entonces hay algo como de compañerismo, si me entiende somos como una familia allá en Tawa, porque somos poquitos somos 6, entonces allá ninguno nos reparamos nada ni nada, si me entiende?

Women: *Luchadoras*

Women's inclusion. These two words can summarize this research, coupled with purpose-driven businesses. After the PI interviewed thirteen women workers from Mazamorras, the emerging feeling was of an *emotional rollercoaster*. Feelings/moods of emotion, happiness, bravery, empathy, sadness, violence, motherhood, among others, emerged during and after the interviews. The encouraging feeling is that all of them left the interview with a beautiful smile and a big '*thanks for this moment*' comment, even after some difficult, tear-arising moments during the interviews. As they all stated, they are *luchadoras* and resilient women. Beautiful.

Let's start with the Code '*What is being a Women?*'. As stated, we want to construct the meanings of the concepts in the Conceptual Model emerging from the texts, from the interviews—that emerged from the Theoretical Framework, not from a dictionary. We want it to know about their struggles in life, about machismo in their lives and the region, and about being a mother.

Mujer, ser mujer es ser ... no sé, ser única, porque la mujer es única, las mujeres somos muy verracas, muy echadas para adelante, podemos con todo lo que nos venga, si nos toca que criar los hijos solas, los criamos, trabajar, ser amas de casa, de todo.

The answers of this group resemble in some way the answers of the women CEO's. Both answer to the question with a '*todo*'—all, means all. Women is all. Is like asking 'what

is a/the human being?'. However, there is higher tendency in the women workers' group to talk about how difficult is life, and being a woman, and how they have to be 'ready' for everything.

Ser mujer es la verdad es algo muy difícil, osea la mujer muy difícil, pero eso ayuda a que sea la mujer como más guerrera, más fuerte, más valiente porque si uno lo dice la mujer le toca sufrir, le toca llorar, le toca aguantar muchas cosas, pero eso la hace como más madura, la hace como más fuerte en circunstancias de la vida, la hace más responsable.

The traditional feminine traits appeared in the answers, but not as much as expected. Actually, the PI had to do proxies and ask about the behavior that characterize women, and only then the feminine traits appeared, like caring, goodness, *delicadeza*.

PI: ¿Para ti que es ser mujer?

A ver... ser únicas, porque todas las personas somos únicas, cada cual tiene como su autenticidad.

PI: ¿Pero cuando tú describes a una mujer, cuáles son esas características que describen a una mujer?

La sencillez, la amabilidad, el alma, su mirada, no se trata tanto de la belleza sino de los sentimientos, lo noble, lo auténticas que somos, lo capaces de salir adelante. De decir hoy, me equivoco, me levanto y sigo, luchadoras, defensoras, osea somos de todo, una caja llena de puras cosas.

Future research have to be done to understand why the word 'love' appeared so little in the interviews, in both groups—CEOs and workers, when compared to other words like inclusion, women, and purpose⁴⁵. For example, '*amor*' appeared only 10 times, while '*esposo*' 28. Why when asking about purpose in life, about being a woman, the word love, loving, to be loved, appeared only 10 times—albeit words expressing emotions appeared seldom, but the whole interviews were profoundly emotional. And it is not that they were using different words to account for the meaning of love. Not at all, at least from the PI qualitative analysis done.

⁴⁵ In the 15 interviews in the workers' group we found these results of Word appearance: amor (10); empresa (142); inclusion (28); mujer+mujeres (153+55); oportunidad+oportunidades (40+43); propósito (82); todo (141); trabajo+trabajar (98+83); casa (88); mama (78); familia (59); sueño (36); siento+sentido (30+26); esposo (28); auténtic@+autenticidad (42+9). As a frame of reference, the highest appearance is the word/conjunction 'que' (2080).

The resilience of these women can be seen in the challenges of life, of being a worker, a mother, and a spouse—within a *machista* society. They have the **triple shift**, plus the **responsibility** of the house, their work and their partner. In addition, they have a **small income**, since the minimum wage in Colombia is low within international comparisons, ranked 14th in Latin America—as 2017, and only covers 60% of the food basket—*canasta familiar*, compared with 182% of Chile, and 576% of Costa Rica⁴⁶. If we add to this the regional historical **violence**, and the sexual violence, then the reality is atrocious. No wonder that the emergent-meaning was *luchadora*. This is a huge challenge for a B-Corp, which is develop further in the Discussion Section. That explains why we think Mazamorras and Angela/Ceci are great examples of purpose-driven managers and inspirational leaders.

Para mí ser una mujer de aquí de Apartadó, trabajadoras, porque las mujeres de aquí de Apartadó somos muy trabajadoras, porque primero antes de venir a trabajar a la empresa o en la casa de familia, tenemos que trabajar en la casa, porque si tenemos el esposo que es bananero, tenemos que madrugar a cocinar y a empacarlo, porque yo me levanto a las tres y media de la mañana, a hacer la comida a despachar a mi esposo y de ahí me vengo para acá para las mazamorras de Urabá ... y vengo con toda la disponibilidad porque el trabajo que hago aquí en Las Mazamorras de Urabá me gusta, me gusta lo que estoy haciendo.

Los fines de semana me toca trabajar casi siempre, los días que descanso me quedo en la casa, les ayudo con las tareas, salgo cuando tengo, digamos a comer un helado, hablo con ellos, los escucho porque les gusta hablar bastante, preguntar bastante, trato en lo que pueda de aclararles sus dudas. ... Si yo salgo a las 11:00am hasta las 2:00pm ... por ejemplo, que ya me voy a almorzar, puedo saber de ellos, que hicieron, que comieron, si se bañaron y en cambio allá [en el otro trabajo] era derecho. Cuando yo llego, incluso si la niña esta sin bañarse, la puedo bañar, la puedo peinar, osea puede aportarles más a ellos, en cambio allá [en el otro trabajo] entraba a las 7:30 y salía a las 8, osea era derecho.

Hay mujeres que de pronto se sienten tan frustradas, en el sentido de que si no tienen a alguien al lado no pueden vivir ... En cambio yo desde muy pequeña, desde los 7 años empecé a trabajar, trabajaba de sol a sol, cuando salía de estudiar, entonces aprendí mucho a ser independiente, me gusta mucho trabajar, no me gusta ser tan relajada.

Being a mother is one of the greatest things for these women. Again, it is really hard, but it is part of their *cosmovision*, of their dreams. And being a mother is the most important *soul-engine* to be resilient and deal with their highly demanding reality. The dream of

⁴⁶ <https://www.eltiempo.com/economia/sectores/salario-minimo-de-colombia-frente-a-otros-paises-de-america-latina-153234>

helping getting ahead their children becomes the mother's dream, and become the engine to be resilient and work hard. And if we add to this the adolescence of children, then the challenge sky-rockets.

Ser mamá es una cosa inmensamente grande, si porque ... es como un amor, ay no sé, ... y mi hijo esa es la adoración de mi vida, demasiado, yo comparto mucho con él, salgo con él, osea todas las locuras de él trato de hacerlas, y no es que [mi hijo] ha sido el motor para mí, como para salir adelante. Yo digo una cosa, que si yo no hubiera tenido mi hijo, yo creo que esa era mi parte débil, de pronto sería un fracaso.

Ser Mamá es como es algo muy reconfortable. Yo me siento muy feliz de ser Mamá, de que yo llegue a la casa y: 'Mami ya llegaste, mami te quiero, mami como te fue?' Tener a alguien en la casa que uno que le ayude a tener porque luchar en esta vida.

Más complicada todavía, hay veces que quisiera devolver el tiempo, y que estuvieran otra vez bebes, porque la adolescencia les ha dado muy duro, más que todo al gordo, al niño. Sí a él le dio muy duro esa etapa, muy rebelde, muy grosero, se encerraba en el cuarto, entonces cuando un niño se encierra uno dice: ese muchacho que está pensando, que estará haciendo? Más complicado todavía. ... y eso lo aprendí con él a que no todo tenía que ser a gritos, o es que no sirve, o es que nada. Porque yo cuando crecí con mi padrastro, lo de el todo era así, es que usted no sirve, usted tal cosa tal otra, entonces uno queda como muy marcada, y entonces yo un día me puse a pensar si conmigo hicieron eso, yo porque tengo que hacerlo con mis hijos, no puedo, hay que buscar otras herramientas, y cogí de doña Ángela que ella cuando nos hace las reuniones, nos pone ejemplos ...

Last but not least, is machismo, male-chauvinism, patriarchalism. This is a systemic, structural barrier that affects not only Urabá, but the world together, as the #MeToo movement has shown as in the last years. Is devastating to see that in the 21st century, there still discrimination and authoritarially-impose obedience by the women to men. This is a challenge also for B-Corps, since a lot of the patriarchalism still hidden and is not denounced. However, and it needs further research, we don't know if women of Mazamorra just learned how to live with it, or is it just bitterly accepted, but in the interviews there were no signs of unrest. The empowerment process that is happening at Mazamorra must continue so this cases of machismo are revealed, but more important, society have to work on neo-masculinities (see (Howes, 2019), since it is as important to denounce and give new opportunities to women, so they can freed themselves, but also to empower men that want to be more sensible, humane, and less authoritarian, to be able to do it⁴⁷.

⁴⁷ <https://www.theguardian.com/books/2018/mar/17/the-crisis-in-modern-masculinity>

Just one young women said that in Apartadó, machismo were not present, and she said that “*no he visto el machismo así como muy frecuente*”. Another related comment was, referring to young women, where “*Sí Yo conozco muchas que les gustan que las mantengan, ... que les dé tan si quiera la comida, se conforman con eso, son conformistas*”. All the remaining women, when they end up talking about this topic with the PI mentioned the existence of machismo. Their imagery of machismo is aligned with the traditional depiction of men: power, irresponsible, bad parenting, womanizer. Some quotes can describe this social phenomenon,

Para mí el machismo es pensar que no somos capaces de hacer algo por nuestro propio mérito, por nuestra propia cuenta.

Es que quizás los hombres piensen que por ser hombres no pueden realizar cosas de mujeres, o cosas muy relacionadas con mujeres. Ser machista desde mi punto de vista ... es que si por ejemplo la mujer es bastante sentimental, el hombre quizás no lo es, él se considera mucho más rudo.

Como he hecho? [para durar tantos años casada] Ahí aguantando los cachos que ya no me caben en la cabeza, yo tuve que podarlo para poder abrir el campo y poder entrar a la casa ... ahí con él, voy ahí, gracias a él también da la comida y ahí vamos.

Personas controladoras, que menosprecian a la mujer

Mas que todo ellos lo ven a uno como más vulnerable, entonces por eso, se creen que pueden tratarlo a uno como a ellos se les da la gana.

Family

PI: Piensas tener más hijos? No.

PI: Porque? No, ya quiero como cumplir mi sueño.

This is an extension of the last part, about Women. Here we want to explore the imageries about the Family, their realities, and lived stories. Although this construct needs more research in order to have an emergent-meaning, it is highly relevant. Some aspects were already dealt in the last sections, so we cover the salient remaining ones. It appears again the drive that children and the family (parents) give to them to work hard in live, and to have a better life to help them. The triple shift also appeared again. We start with the child rearing—*crianza*—as a very important and relevant aspect of civilizations. It is thanks

to a good upbringing that a good adult will grow. And this 'good' adult will have more options, and will be more likely to become flourished, and to have skills to look for her inclusion. We found answers were the upbringing was the trigger of great things in their lives, but at the same time, the cause of psychological and personal tragedies.

However, the overall emerging-meaning of this code is a positive one. Further research needs to be done, but one of the conclusions that we are showing here is the positive spill-over effects that the humanistically managed purpose-driven companies like Mazamorras have on women that have had difficult lives like the ones shown here. It is all over the quotations. Resilience on the rise. Why? Angela is working every day to dignify them as human beings, and trying as much as possible to give them tools so they can know the difference between a flourishing life and a denigrating one. That they work in self-worth, in higher self-value.

When a human being has a decent, worthy life? This is a challenging question, and although we can't fully answer here, it is clear that all these quotes and analysis done in these findings help us be sure that Mazamorras is achieving it, and they are working for improving it too.

Tengo un hijo de 7 años que ha sido tampoco muy fácil pero tampoco muy difícil criarlo, con mi esposo hemos vivido a pesar de que somos muy jóvenes, llevamos 9 años hemos vivido circunstancias que gracias a Dios las hemos podido llevar bien. Con mi hijo hace una semana tuve un dilema con él que me partió el alma, que digo yo como que hay que llevarlo, o sea prestarle atención o si no se me sale de las manos. Me gusta ser muy responsable.

Viví 5 años en Bogotá sin permiso de mis padres.

Con mi papá tuve una marcación, que marcó toda una vida al cual digo yo gracias a Dios, será por mi forma de ser, o por la forma de yo pensar [que] no estoy en la calle, no estoy en las drogas, tuviera un mundo diferente al que tengo ahora.

Como ya tiene 11 años me toca estar un poquito ahí, o sea como estar ahí sobre él, porque está un poquito rebelde pero yo digo que también es eso porque el Papá no está pendiente de él, me ha tocado a mí sola, el Papá salió de la cárcel pero igual da lo mismo que hubiera estado allá o acá, porque nos les presta ninguna atención, me toca a mí como hacer el papel de Mamá y Papá.

Con mi hijo hace una semana tuve un dilema con él que me partió el alma, que digo yo como que hay que llevarlo, o sea prestarle atención o si no se me sale de las manos. Me gusta ser muy responsable.

Y también ayudar a mi familia por parte de mi mamá, que la verdad ha pasado muchos problemas y quisiera ayudarlos, ... por las dificultades y los problemas que ellos han tenido, porque la mayoría todos viven en una vereda y es muy difícil.

The next quote is a result of all the empowerment, training, and humanistically support of their workers. We want to see and read more of this one in the future, and that is the collective goal.

PI: ¿Y qué esperas para tus hijos, que quieres proyectarles, que vivan qué vida, que sueñen con qué?

Que ellos descubran por ellos mismos de que esta hecho el mundo, que si se cayeron, que se levanten. Enseñarles que nosotros no somos perfectos, que tenemos defectos, que no puedo pretender que ellos sean perfectos porque no vivimos en un mundo que no todos somos perfectos, nos equivocamos, asumimos nuestros errores. Enseñarles todas esas cositas. ... que asuman sus errores, de que tengan un propósito en la vida, de que tengan metas de que tengan un objetivo, de que si tienen algún problema siempre hay una solución para las cosas, hay que buscar alternativas de solución.

Youth, Violence & God

As stated, we don't have enough information to make a robust analysis based on the answers. However, there are several quotes that can give us a glimpse of the reality related to the young workers at Mazamoras. Similarly, although it is region with a tragic history, we didn't want to dwell too much into this reality as part of the respect and rapport we want it to happen. In relation to Religion, although it was not the core of this research, we touch it slightly during the interviews, but to our surprise in didn't emerged as a main Code, as a psychological construct highly relevant for our respondents. Latin America and Colombia have a big catholic tradition. In less than two decades the Colombian identities has change dramatically, based on the research done at Cinep 20 years ago. At that time, among the salient identity imaginaries that Colombia had, three were researched: the National Soccer Team, the Beauty Contest, and the *Divino Niño*—a religious figure (Bolívar, Ferro, & Dávila, 2002). Although we don't have today's analysis, empirically it is clear this has changed, maybe with the National Soccer Team exception. The last Census in Colombia-2018, for example, show a drastic increase in de facto—*unión libre*—couples, compared to the religious marriages that we had 20 years ago⁴⁸.

⁴⁸ <https://www.semana.com/nacion/articulo/censo-del-dane-2018-una-radiografia-de-los-colombianos/590437>

The information about youth going to higher education is mixed in this research, since the majority of the interviewees talk about the importance of having a technical/professional degree—either for themselves or for their children, normally in the case that themselves, the parents, couldn't/didn't do it. However, that is not the same for the peers of the youth we interviewed that graduated with them in High School. They stated that the majority didn't continue with a higher education. The reasons why are economical, and that they started to work immediately. But there is a tacit focus on the person itself, meaning that at the end, regardless of all the difficult realities, it is the person that fights against them and continue with her education.

The question that arises from our small sample is: Why at Mazamorra all the youth are in higher education? Is it because the human resource's selection process? Is it because of Mazamorra's empowerment organizational environment? Further research is needed here, but we can hypothesize that purpose-driven organizations are more likely to help in-need youth to pursue their dreams. For example,

PI: ¿Quieres seguir estudiando?

Sí, el próximo año, mi meta es continuar estudiando y hacer la tecnología de gestión administrativa y hacer una especialización, postgrado. La meta mía y el propósito es seguir estudiando, capacitándome, adquirir más conocimiento.

PI: ¿Cuáles son tus sueños?

Mis sueños, a ver ... son tantos, bueno uno de mis sueños es que mi mamá se sienta orgullosa de mí. Seguir estudiando, terminar mi proyecto de vida. En mi proyecto de vida están los estudios, ya estudié, todavía seguir capacitándome, tener una familia, que mi mamá siempre dice eso de mí, que más, tener mi moto, mi casa, mi carro, sí.

PI: ¿Tienes moto?

No ese es otro proyecto que tengo para el próximo año.

As stated by themselves, in terms of the youth reality, they think,

PI: Y las que se graduaron contigo aquí en Apartadó en general, están estudiando universidad o no?

No solamente muy pocos, unos ya están casados, pues yo los he visto que trabajan en almacenes, de cajas en acá en el centro comercial.

PI: Y por qué crees que no estudiaron universidad?

Pues no sé, algunos tenían sueños y eso, por recursos no creo porque la mayoría que yo he visto si tenían los recursos para estudiar.

Another young participant, think this about these issues,

PI: Y cuál es la percepción suya, y de sus amigos de esos jóvenes que no trabajan?

Que no piensan en el futuro, no piensan en ellos mismos, ni en su familia porque se dedican es a pelear, a la delincuencia, entonces ellos no están pensando, eso es lo que nosotros pensamos de ellos, que buscan es lo más fácil, buscan es robar, pues ni eso es fácil, pero para ellos eso es lo más fácil, entonces no buscan trabajo. [Son muchos?] Demasiados, son más los que no trabajan que los trabajan.

And in terms of violence, the idea is not to show several quotes that resemble the past and present of the region. It is well known that Urabá had 20 years ago one of the highest homicide rate in Colombia and in the world. That reality has changed dramatically, for the better. The idea is to have in mind how much this reality affects a purpose-driven company in their productivity, and in their long-term inclusion impact. Colombians have learned to live with this reality, but this cannot be an excuse about the goal of a purpose-driven company. The PI spoke about this with Angela, and she is aware of this need. She has hired some psychologists to help her team, and she personally herself lead some workshops about these topics. For us, this is astonishing⁴⁹.

In the next quote, the reader can have an idea of how they cope with this reality,

PI: Tú dijiste que a ti, a tus papas, les tocó el tema de violencia. Ustedes son desplazados, estando acá ha vuelto a surtir la violencia? Cómo te sientes?

No, a pesar de que cuando tenía 10 años más o menos en el barrio donde yo vivo surgió como dicen por acá zona roja en ese tiempo fue muy peligroso, horrible, donde salía a jugar pelota, y encontraba muertos aquí y allá. Yo me acuerdo de todo eso y me tocó vivir, no me siento insegura, desprotegida acá, no. Porque yo pienso que la violencia que

⁴⁹ For example, in November 2018, Angela did more than 4 meetings of 2 hour each one with 14 women in charge of 9 locals. Angela knew that something was not good, so she created a workshop called 'La Silla del Amor'. Each one sat alone and the others, with a lot of love and compassion started to say the things they see about their co-worker. The results were inspiring. This kind of emotionally-intelligent workshops are strongly suggested for all B-corps.

acá se ha venido dando, ahora más que todo en los pueblos, ha sido más que todo por el conflicto que hay en los jóvenes.

Another sad reality,

Yo estaba muy chiquita cuando ellos tuvieron que dejar la finca cuando mataron al abuelo, al papá de mi mamá. Yo tenía como 3 añitos cuando mis papas tuvieron que salir y dejar la finca y transportarnos para acá para el pueblo.

Solo vivo con mi madre, mi padre lo mataron cuando solo tenía 5 años....

Speechless. What a big challenge. In this reality, this company is doing a great job. It is creating hope that change is possible. Although Angela didn't know that something called 'Humanistic Management' existed, she has been doing it at Mazamorra for more than 25 years—including the 10 years were her mother, Doña Ceci, was the owner and manager. Let's see some of these learnings and practices that Mazamorra has been doing, which makes it, to the best of the PI's knowledge, one of the best in Colombia [World?].

Humanistic Management & Dignity

In this part we want to link the answers done by Angela, the Mazamorra's workers, and the Mazamorra's stakeholders. The PI during the interviews to the women workers didn't use the words 'humanistic management'. As stated, he used the same words about purpose, inclusion, youth, women, opportunity, authenticity, to be part of the questions, and to know their elaboration on them. At the end, the PI asked if at Mazamorra they felt those words were important. All of them, 100%, answered yes, and elaborated. This section was created analyzing those quotes.

PI: Porque crees que has tenido todos esos cambios positivos en Mazamorra? Que tiene Mazamorra que ayuda a que tú seas un mejor ser humano?

Que tiene la chispa de la jefa. Sí, ella tiene algo que lo hace a uno como vibrar, como dice no que pasa aquí ... tenemos que tenerle sentido de pertenencia a las cosas, o sea ella tiene para mí ... es como un ejemplo doña Ángela. ... En mi antiguo trabajo ... siempre era lo mismo, la misma rutina, todos los días es cómo lo mismo. Mire que acá uno tiene capacitaciones, uno tiene como más espacio, uno tiene la forma de salir adelante, y doña Ángela tiene eso, ella nunca se queda quieta.

And this quote is repetitive, the influence that Ángela has on them. It is extrange to write this, since Ángela is part of the Research Team, although she is not writing this part, only the PI. The emergent-meaning is [human transformation](#), change. The majority of them acknowledge that Ángela wants the best of them. As she herself put it in a meeting with the PI, before this Research Project started, “I want that all of my workers can fulfill their dreams”. And she *walks the talk*, as we have been reading in these paragraphs. She herself answer in this research about her purpose the following:

Yo pienso que no sería ético sentirme en una empresa como Gerente ... y parte como socia en esta empresa familiar Mazamorra de Urabá y en Tawa auto realizada, pero que mi equipo no se sienta auto realizado. Es decir, yo no puedo sentir que tengo una empresa de éxito y que yo me lucre ... cuando mi equipo, no se siente auto realizado. Sería como decir: ‘yo tengo una empresa para mostrar pero con gente sacrificada’.

And is interesting to see that even that the transition from Cecilia to Angela was not a smooth one—different styles, the essence started from Doña Ceci, as was presented. We can see that is a family decision, as it is expressed in this quote:

Que es una patrona que, no como otros patrones que están encima del trabajador, que si no hace vea, que mantiene gritándolo y mantiene humillándolo. Y doña Cecilia no, es como si uno fuera de la familia, porque si uno no sabe, uno le pregunta o si uno hace una cosa, háganla así, eso no es así, la próxima no la hagan así.

Que es Mazamorra? Una buena empresa, se trabaja bien, las dueñas son humanitarias, les gusta colaborarles a sus trabajadores, no les gusta que sus trabajadores pasen hambre, aguanten frio o duerman en la calle.

And people from the region acknowledges this. We are not saying here that everybody knows about Mazamorra, but it is well positioned, and has become a regional brand.

Varias veces había escuchado a varias personas que iban allá [mi anterior empresa] a comprarme, que era bacano trabajar en la empresa de las Mazamorra, porque era una empresa muy flexible, que incentivan al trabajador.

After a workshop about humanistic management that the PI did with all the workers of Mazamorra, one of the interviewees talked about that process, but within the personal and organizational growth, which is an indicator that the workers love what they do there.

Mis sueños? Bueno, principalmente conservar el trabajo. Pero me imagino, no sé, poder aportarles, que esta empresa avance. Por ejemplo, todo lo que usted habló, todo me parece interesante. Con todo lo que usted habló hoy, me llena de satisfacción que yo pueda aportar un granito de arena a todo lo que esta empresa da y puede dar.

And during another workshop about the 'Fifth Discipline' by Peter Senge, one woman said during the interviews something about it. It is interesting to see that they are relating to those workshops, since it shows that they really want to improve, that they really are taking seriously Angela's dream. That is very inspiring, and in a way explains why the Quantic Humanistic Initiative sent this proposal. And what is more inspiring is to know that the woman that said the next quote, knew about the virtual workshop with the PI, and the 'homework' they had to do: to read the business case of Semco⁵⁰, and to see the TEDx about humanistic management⁵¹. And she knew that one participant said after the homework, "This is not going to work here, never!". And the exclamation mark was there. She said it in that tone. So, the idea that purpose-driven organizations, that B-Corps can really be a force to change, to transform the reality of millions of workers around the world that are suffering because of traditional management, is real. So here go the quotes, simple as all of them, but profound,

Una empresa con propósito es una empresa que quiere mejorar, una empresa que quiere hacer mejores, una empresa que quiere mejores personas, una empresa que quiere un sueño, como decíamos en la última disciplina que era construir un sueño en común.

Una empresa con propósito tiene que ver mucho con la visión que tengan ellas, la misión, sí, ... ser humanista, ... ser bastante humildes, sin pasar por encima de los demás.

However, we think that Mazamorra can work more about their purpose. It is something that is not as ingrained and interiorized as should be. There is more space to growth. Growing in the sense that their women, their workers can open their cosmovision

⁵⁰ The case of the Brazilian Company appears in this book 'Humanistic Management in Practice' (Kamakowitz, 2011). Visit: <https://www.palgrave.com/la/book/9780230246324>

⁵¹ Visit: https://www.youtube.com/watch?v=sjE_OJ4lhkY&t=1s. It is in spanish, but has TED Translators' english subtitles.

and understand that there is more than 'having a house'. This is a critique that can be made to CEOs of multinationals as well (see (Senge, Scharmer, Jaworski, & Flowers, 2004), so it is more about humanity. Human beings need to be aware that part of being human is to know herself, and purpose is not just '*proponerse algo y lograrlo*', as a lot of them answered. Is that too, but it is much more. And that is the challenge for B-Corps too, around the world—although we don't have research that support this statement.

When asking Angela what is the biggest achievement of Mazamorras in terms of inclusion, she said two words: Dignity and Worthiness, '*dignificarlas y que se valoren*'. And those are big words that normally are heard more at NGOs or social projects, but not as much in for-profit companies. That is another difference, to the best of our knowledge, of B-Corps and purpose-driven companies. They want to go to the deep existential meaning of being a human being, of being a worker, in the Confucius sense '*Choose a job you love, and you will never have to work a day in your life*'. And this one big emerging-meaning that is part of this research. For example,

En mazamorras me he sentido una mujer valorada, respetada que me comprenden como trabajadora, también he sentido que me respetan, respetan los horarios, osea como trabajadora yo me he sentido más que respetada, 100% respetada y valorada, y que valoran todo lo que yo hago.

[Que he aprendido en] Mazamorras? Muchas cosas, los valores, el incremento de valores, el respeto, la confianza, el compañerismo, la lealtad. Aquí le dan mucha confianza a uno. Si uno de pronto ya llega a faltar esa confianza ahí se acaba todo. ... Que si usted lo ponen a administrar un punto de venta, eso es suyo, y usted va a cuidar eso como si fuera suyo, esta empresa la va a cuidar como si fuera suya, y uno hace parte de Mazamorra como si esto fuera de uno.

Una vez yo tuve una conversación con doña Ángela porque estaba pasando por una circunstancia con mi esposo. Y doña Ángela [me dijo] 'quiero que hablemos, pero no de jefe a empleado, si no de mujer a mujer'. Y esa mujer se sentó conmigo y hablamos de tantas cosas, por la soledad de que yo no tengo ningún familiar acá, yo la vi como una familia, como una hermana, nos desahogamos, nos dijimos cosas y eso es lo que me gusta.

Que nosotras nos sintamos con poder de opinión, sí.

Finally,

PI: Estas palabras que te acabo de decir, propósito, inclusión, oportunidades, mujer, joven y autenticidad, hacen sentido para ti y las vives/viven en Mazamorras?

Sí.

Discussion

During the whole document, there has been some remarks about this Section, so we will bring them again, under another light, and a more profound analysis. But there are other topics that emerged during the interviews that after our analysis are also important to bring them here. This is the reason of this section. In order to make it more organized, we are going to list the topics for discussion, and we dealt with them in a holistic fashion. Also, some of the discussion also has to do with the questions of the Proposal Sent by QHI to AcademiaB, that has not been analyzed yet. There will be a space for that too. All of them, from our perspective, should—must[?]
—be included in the AcademiaB-ICDC project about Latin American women and youth inclusion, as an impact of B-Corps/Purpose-Driven Companies. The topics/emergent-meanings are:

For B-Corps & Purpose-Driven Founders/Top Managers

- 'It was my decision, freely'. When there is freedom, human flourishing, and inclusion in the Family and not *machismo*, or brain-washing? This can be extrapolated with democracy, human development in the workplace, and human growth.
- Psychological Coaching to Co-Workers. When to draw the line to make psychological inclusion with the workers in the company, meaning, how much time and resources does a CEO of a B-Corp should invest in psychological coaching to their immediate team/workers?
- The famiship. How to strength and have healthy FAMILlies-entrepreneurSHIP: competitive purpose-driven women entrepreneurs and caring relationships with their partners/ husbands/children[?]/extended family.
- Values & Ethos of their life. The definition of values. Is there a difference between cultural values and corporate culture? Do we have to draw a line, knowing that they are interconnected? Is this the same stupid traditional-management *mantra* about 'leave your personal problems behind/in your house' that stop us from linking and making a continuum from persona[l]-ethos → leadership style → corporate culture → cultural values? For a moment, lets allow us to think is worth it. At that moment, would be talking that bigger number of B-corps would be able to change the world? Yes, we know that SistemaB wants to be a social movement in Latin America, and they want to change it, for the better. Is Purpose-Driven Companies' Corporate Culture a vehicle for that? From this research, we want to say YES, it is.
- Human Expansion. The emergent-meaning of expansion. This one comes from the last one—*personal-ethos*, but if we reviewed all the Discussion topics as well as the

findings, we can see the importance of dealing with this *construction*. Is freedom the line between what I want to do and the law? What we want to value as SistemaB? Are we measuring in the BIA human expansion? Is it worth it?

- WikimujeresB: higher awareness is something important and something that happens in these purpose-driven women. The act of being part of this social entrepreneurship, and the possibilities that emerge due to this process, is tacitly helping these women become more actualized. But it is not enough, and one of the proposals of this research is that Sistema B should put even more emphasis in creating women networks so they can help each other visualize their true potential, and learn from others' experiences. Should SistemaB create WikiMujeresB, and/or other spaces for women self-actualization through the help of other B-Founders or B-Top Managers. And then, they will pass these learnings and flourishing to their women co-workers.
- Mavericks: One hypothesis that needs further research is that, either all purpose-driven companies are lead by mavericks, and/or some purpose-driven companies are green-washers, are 'pure make-up', or the other way around. We don't discuss this later, but it is interesting for future policies in term of venture capital, entrepreneurship challenges, and entrepreneurship programs.
- Women Empowerment vis-à-vis Neo-Masculinities: In an academic scenario, should we put more energy to empower more women or to disempower the macho-men? Should we put more energy in creating neo-masculinities? The goal, obviously, is both, but with limited resources, then?
- Minima of B-Inclusion: What are the minima for a B-Corp in terms of women inclusion? How this have to be worked? If gender inclusion has structural and historical roots, what to do within a purpose-driven company's workplace?
- 'Fair isn't equal': How to deal with different rights within a B-Corp. This is a difficult conception to handle, but has to be part of the talk—and the walk. The importance is that we need to deal extensively of what does inclusion means if we start from diversity and authenticity.
- Accidie: Maslow (1968, pág. 5) argues, that *accidie* is "failing to do with one's life all that one knows one could do". Two things, one, how a human being knows what she wants to be; and second, how can we be sure that a woman has the capacity and skills to know, to understand the world, so she can be certain of what she is knowing. Imitation is one of the worst ills of society. Jung (1976, pág. 103) argues that "Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion".

For Women workers at 'Las Mazamoras de Urabá':

- Women Empowerment: this happens, primarily by the imagery that the owners have of what is to have a business, and what is to be a manager/leader. Second, by the management practices. Third, by training. Fourth, by allowing an organizational environment where every worker knows that they have the time to change, so it is not imposed, it is a dialogue.
- B-Corps as the Regional Hallmark: How many ills of Latin American workplaces and businesses reality could be eroded by making the B-Corp the road to follow. SistemaB could make synergy with ILO's Decent Work initiative where 'full and productive employment, rights at work, social protection and the promotion of social dialogue' are present⁵². As mentioned, informality statistics are a big challenge in Colombia and Latin America⁵³.
- Cosmovision's Expansion: This is a challenging topic. It is not easy even to put into words. Your dreams will be as big as your dreaming, could be a way to put it. If your life-expectancy is 20 years-old, for example, and you are 15 years-old, what kind of dreams would you have? If machismo is a must, what kind of dreams would you have? With Angela we did one workshop called 'Taller de Sueños', and after 2 hours of Angela explaining her purpose, the higher purpose of Mazamoras, and how she view the future, her dreams, we ask to 10 women-from the administrative staff "What are your dreams", and nobody answered. It took us like 10 minutes of '*pep-talking*' to have somebody finally saying something. This is happening also with all the women workers in Mazamoras, based on this study. As stated before in the document, this reality of *small-worldviews* is global (see (Senge, Scharmer, Jaworski, & Flowers, 2004) (Brown, 2015) (Ware, 2012)).
 - What is Inclusion? as an example of the expansion of their cosmovision, it is relevant to highlight here that when asked 'What is inclusion?' to the women workers, the majority didn't know. How we can work this research project if the introspected meaning that the Mazamorra's workers have about purpose is related with '*lo que me propongo*', and if they don't know what is inclusion? So when we named the proposal 'Quality in the women and youth inclusion in purpose-driven companies', we can see that the core words are those two referred: inclusion and purpose.

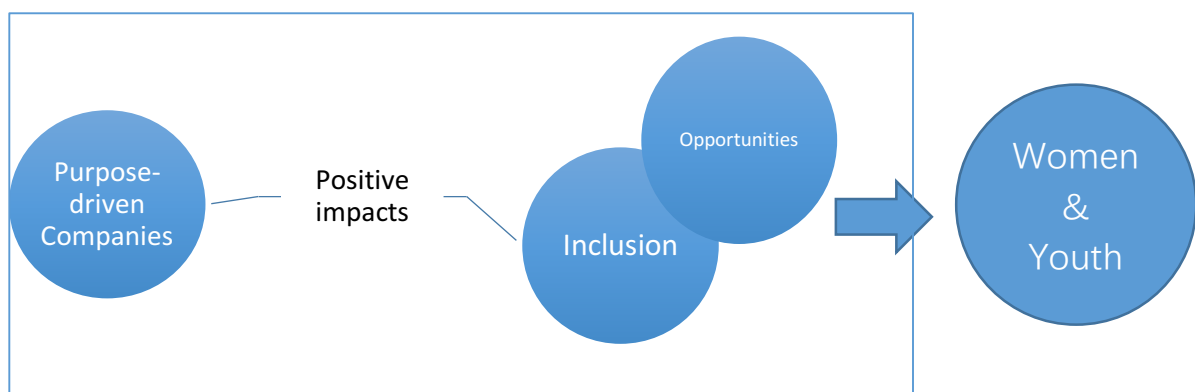
⁵² Visit: https://www.ilo.org/integration/themes/mdw/WCMS_189392/lang--en/index.htm

⁵³ Visit: <https://ladiaria.com.uy/articulo/2017/5/en-america-latina-resurge-la-informalidad-laboral-despues-de-una-decada-de-crecimiento/>

- Sexual Violence: speechless. There are present in this research several types of violence—insecurity, family, sexual, exclusion, regional, but we want to highlight this one as the most aberrant and disturbing one.
- Leadership Styles Needed: in order to be a B-Corp, do the owner has to be a humanistic manager? This part will be developed in the next part—research questions.
- The Fivefold-Liability. Nowadays, and based on this research, it is not about the triple-shift: mother, worker, spouse. We have to add: violence and responsibility. *Luchadoras*.

Research Questions

During the whole document, we have been answering the Research Questions that we wrote on the proposal. Some in a deeper way than others. Here we want to make the final words on all of them, and to elaborate on those that haven't been answered deeply. It is good to see again the Conceptual Model and the questions.



1. Entender a profundidad los términos del modelo conceptual [desde la emergencia de significados de las participantes]
2. Se necesita un estilo de gerencia vanguardista para lograr los impactos esperados?
3. La Matriz B tiene en cuenta estas variables dentro de las preguntas que realiza?
4. El impacto de las Empresas con Propósito en mujeres y jóvenes es de largo plazo?
5. Qué implica estar en zonas de violencia para el impacto de las Empresa con Propósito?
6. Disminuyen la migración a las urbes estas Empresas con Propósito (población juvenil)?

Regarding the first question, the whole document and the first two parts of this Section deals with the constructs in the Conceptual Model. The next step, we propose, is to have an open discussion with AcademiaB and Sistema's-B around Latin America to review theoretical and practical understandings from each part. From that dialogue, new constructs-meanings should emerge, as well as strategies for the implementation in a threefold direction: first, to make more research and advance in better understanding of the more relevant concepts and applications; second, to review the realities of B-Corps in Latin America in relation to this concepts and applications; and third, to analyze SistemaB Latin America and its networks, so policies and procedures should emerge, either strengthening the ongoing ones or designing and implementing new ones. The second and third questions deserves a special analysis.

Leadership Styles & BIA

In order to analyze the leadership styles needed in order to have positive impact in terms of gender inclusion, the questionnaire had one specific part with two questions, as shown:

- Las 'Empresas B' y las 'Empresas con Propósito' quieren ser las mejores empresas para el mundo. Se puede lograr esto con estilos de Gerencia Tradicional? Si/no, porque?
 - a. En caso de contestar NO: Qué tanto aporta una Gerencia de Avanzada en 'ser las mejores empresas para el mundo'? Comente.
 - b. [Leerle] 'Cree Usted que todas las Empresas con Propósito son las mejores para sus empleados?' Qué opina?

Thus, the question is an important one: Do B-Corps need a cutting-edge management style to achieve the expected impacts—like gender inclusion? This discussion will not end in this document. It is something that needs much more debate, dialogue, and research, but it is a very important one. It has a '*history*' behind it.

During a B-Corps meeting in Bogotá-Colombia, the PI of this proposal asked to managers of three Colombian B-Certified companies: '*Do you know if all your employees arrive at work every day full of energy and ready to give their 100%?*' First, thoughtful silence. Second, they all answer 'I don't know'. Third, the PI asked them 'Do you want to know?'. And all answered: Yes! From that moment on, the PI has been thinking about how to tackle this reality. And during the last three years, the PI has been researching about vanguard management approaches around the globe, continuing his role as Director of Colombia at the Humanistic Management Network, knowing more about the B-Corps and BIA, understanding better concepts like engagement, inspiration, and motivation, and documenting/reading exceptional business cases around the world.

The results of all this activities, coupled with former research done by the PI, gave a very telling reality with many facets to take into account. However, two are the salient ones. First, traditional ‘management is obsolete’, as Gary Hamel’s (2010, pág. vi) argued. And second, top management must have a non-traditional management approach and have to fully believe in reinventing management, redistributing power, redefining control, and be inspired/inspiring their co-workers—among others. These findings are not new, and were presented by Maslow (1968) long time ago, by (Herzberg, 2010), and (Livingston, 2003 [1969]). In the 90s, Peter Senge (1994) was showing the same reality, within the five disciplines approach. In this century there are more and more books, articles, and companies that support these findings (Collins, 2005), (Gallup, 2013), (Hamel & Breen, 2010), (Hamel, 2011), (Argyris, 2012).

The work done by Chris Argyris is impressive and very appealing. He asked himself, what is it that big US corporations after spending a lot of money with top-consultants in leadership consultancies, six months later called me to ask for help with a conundrum-style question: *Why it didn’t work? Why we are so lost?* (Argyris, 2012). The answer in a nutshell: vulnerability. Argyris research the majority of the top approaches on Leadership. The results are depressive. None of them dealt with vulnerability. Argyris (Ibid, 88-117) revisited almost all the ‘state-of-the-art’ leadership theories and practices developed in the last three decades (i.e. transformational leadership, developing leadership competencies, leading effectively with conflict, personality types, appreciative inquiry, competing commitments) and his conclusion is worrisome, since “no advice for dealing with such issues [engagement, non-defensive behaviour, change, better communication] is given”.

Any critique or disturbing question to a top-manager arises a sense of defensive-reasoning, as a consequence of vulnerable mood that emerged—deeply felt—in the manager himself. This defensive behavior goes against deep corporate transformation, regardless that top-managers are screaming all over the company that they want to change (Ibid., 2012). This reality, in a big part, explains why walking the talk is so difficult for traditional management. It needs [demands?] a mindset shift. And fighting vulnerability is really difficult, and demands to be fully open and transparent, and ready to be reflexive, contemplative, and open ones’ heart (Brown, 2015). This sounds very feminine, isn’t it? So corporate global leaders, normally, are hired just because the opposite (see (Collins, 2005).

Putting all of this together—the Colombian B-Corps realities and uncertainties, and the global leadership research—gave birth in June 2017 to the QHI’s *pro-bono* project of ‘Florecimiento+B’, that was launched in December that year—in collaboration with SistemaB-Colombia and impactHUB-Bogotá. The goal was to invite B-Corps and Purpose-Driven Companies to be part of a collective effort to strength management practices of these businesses, so they could achieve an organizational environment and leadership styles that once they have improved them it was very likely that the majority of their workers *arriving at work every day were full of energy and ready to give their 100%*.



Ten companies appeared to the invitation at impactHUB's facilities⁵⁴. From those ten, four started to participate in the following workshops done in 2018. Those four[five] are also part of this research project: Mazamorras, Bioambientar, Bancalimentos[MisChiros] y Heincke SAS. As shown above, Mazamorras and Angela has been the company that has put more time and resources to the process. The others are as interested as Mazamorras, but because they are in a more early-stage of entrepreneurial development, it has been more difficult to fully participate in the workshops. It would be great to do some joint grant-seeking—AcademiaB & QHI—to get some funds so the process can impact more B-Corps and purpose-driven companies in Colombia, and Latin America—in the future.

With this context in mind, let's see some quotes and the reality around the second question of this research. The results are appealing. All of the companies, 100% of the respondents, eight purpose-driven founders and one top-manager answer no to the question. This is in line with all the research just reviewed. It means that all of them are practicing a non-traditional management. The other key question arises: are they prepared? Meaning that they want, but do they know how to do it, when we know that almost all business schools in the world don't teach non-traditional management, as Henry Mintzberg (2005) research clearly found. This point will go in the conclusion, and explains why the PI participated in the BIA v.6, analyzing the questions about these topics. They are very few, and none of them really touches the vulnerability issues. At this moment, let's review some quotes,

PI: You know that Bcorps has an slogan that says that '*they want to be the best for the world*'. Can this be achieved by traditional practices, answer yes or no and why?

No, for me traditional management sounds like top-down, it is not inclusive even in decision making or implementing different ideas. I don't think it is possible to become the best for the world. Being inclusive is the best way to create a real impact to ensure that your business becomes the best for the world.

Interestingly, this participant put together non-traditional management and inclusion. It says a lot. It is not just 'changing' some Human Resources practices that need to be done. And when done, it is not just a soft-change. It is a deep change, and very strategic in nature, which explains for us, why the participant mentioned inclusion in her answer. Another participant stated,

⁵⁴ Visit: <https://twitter.com/LargachaM/status/938516255002284032>

No, this cannot be achieved within traditional management practices because those practices were primarily focused on making an organization best in the world, and this completely ignored what 'Best for the World' denotes. The focus was placed on profit-making initiatives as well as cost-cutting initiatives. Best for the World focuses on employee empowerment, human capacity development, as well as initiatives that seek to conserve and improve the environment.

In this case, it is interesting that the participant highlighted one of the reasons B-Corps have this global slogan. She is totally aligned with it, and has interiorized it. The next answer touches another very salient topic. Is there a difference between management and leadership. Traditionally, the answer has been yes. Until today, top scholars think that they are different. For this project, they are not (see (Mintzberg, Managing, 2011)). In order to be short and direct, they have to be together, since there is no purpose to split them. You have to be good in both, and there is not, to the best of our knowledge, a job position that only do 'leadership' stuff—to motivate, to inspire, to engage, without any outcome expected. The final quotes help cover this idea, and the point of motivation, and the importance, again, of truly, deeply, listening to your co-worker.

Yo digo que una de las virtudes es no sabía ni mude de gerenciar. Si yo hubiera estudiado Gerencia en la Universidad, o si yo hubiera podido saber como se gerencia tradicionalmente, como se gerencia en las universidades, yo no hubiera ido a ningún lado. [Porque?] Porque el éxito de esta empresa es que se gerencia de una forma muy diferente. Es como, como más que eso, es gerenciando, liderando, y más que impactar, es, como te digo, más que imponer algo, es acompañarlos. Entonces es que tú no estás gerenciando, si no que estas es liderando y no impones.

No. Porque es que la gerencia tradicional se enfoca en el tema de productividad. ... Y la gerencia tradicional no gasta tiempo en el tema del desarrollo humano. En el área tradicional está el área de desarrollo humano, pero más como llevar los indicadores propios de la administración, del recurso del desarrollo humano, pero no como esa explotación alrededor de que la gente se sienta totalmente desarrollada en su ejercicio laboral. Entonces difícilmente creo que si en una Empresa B, que son las mejores empresas para el mundo, con la gerencia tradicional llegue a ser las 'para el mundo', las mejores, no.

Creo que con estilos de gerencia tradicional, no. Creo que uno tiene que estar más abierto a que no haya una jerarquía. ... Si tiene que haber un líder, yo no digo que no, pero si tú no involucras a todos tus colaboradores de una manera que todos se sientan a gusto, tal vez en una gerencia normal trabajarían por un salario. Pero en una gerencia donde tú puedas estar más abiertos y escucharlos, la intención es que ellos se sientan felices con lo que hacen y que te ayuden a ti a construir ese propósito.

With the finding that non-traditional management is very important for the social activism of SistemaB, then it ought to be connected with one of the powerful tools that the B-movement has worldwide, the B-Impact Assessment—BIA. Since there still *in the air* the question that if B-Managers have the skills to manage in a non-traditional way, then BIA should have something in their questions, and should measure it. In the same way that asking about salary disparity, or environmental practices, it should ask about this. So following from the last two questions, we asked the following:

Conoce la Matriz B ‘Medir lo que importa’? En caso afirmativo: Considera que existen preguntas en la Matriz B que analizan los estilos de Gerencia de Avanzada?

Not all of the companies are B-certified, and not all the certified remembered perfectly the questions, so this was a challenging question to ask. However, the answers help us elucidate some patterns. The answers are mixed, so we cannot have an emergent-meaning in this question. For example,

Yes, there are. The B Impact assessment adequately covers the following areas: workers, governance, community, and environment.

I think the questions they have in traditional organizations try to look to the structure of the company.

Which cannot adequately cover the question in full detail. We are not sure with these answers about a clear-cut meaning. And there is a challenging element here. People can think that there are questions, but because they cannot have a clear picture of non-traditional management really means, and the huge importance it has in making a real transformation, so a bigger impact can happen. One of the participants clearly thinks that there needs to be more questions, since the ones that are in the BIA-v.5.0 do not cover this reality. Also, the second quote deals with a challenging topic for B-Lab. How to have a BIA that can be useful for all cultures, countries, sizes, stages of entrepreneurship, legal systems, and so forth. That appeared, and we guess that this has already been taking into account by the B-Lab.

Yo creo que le falta. Porque es que las preguntas de la matriz del sistema B se enfocan en una estructura tradicional. Porque si lo vamos a ver en el tema de sostenibilidad económica, obviamente te miran a ti el tema de las ventas, el producto interno bruto, la variación. En el tema, por ejemplo, de equidad, pues hacen el comparativo de lo que es

la escala salarial, desde menos y el que más se gane, sí. ... Pero [que yo] encuentre yo en la matriz, o que yo recuerde la matriz, que hayan preguntas donde de pronto hacen cuestionamientos sobre qué faltaría a una gerencia no tradicional ... que genere el tema de propósito, no, no lo veo.

No, eso le iba a decir. Creo que no hay suficientes. Me es confuso, de hecho yo pido auxilio a veces porque, digo, yo no entiendo. Porque me están midiendo como una empresa, hay preguntas que están diseñadas para empresas como lo hacen tradicionalmente en otras partes. ... Pero creo que en la evaluación si [deberían] ponerse en el contexto local, o en el contexto país, para poder saber que hay de pronto diferentes maneras de operar.

All of this explains why the PI volunteered for the analysis of new version on the BIA, the version six—BIA v.6, that was just launched on January 9th, 2019. His suggestions were sent to the B-Lab, and are summarized as follows—in the Appendix is the whole document.

- *The organizational climate is much need to be assess here. How comfortable are workers to participate in solve conflicts?*
- *How much 'power redistribution' is in place. Control was redefined? These are very important and deeper questions.*
- *Regarding 'Leadership skills', more important than collective bargaining, is collective questioning without retaliation.*
- *In terms of 'leadership skills' and great corporate culture, the best practice is to do focus groups to legitimate the answers of the employee satisfaction survey.*
- *It is good and important the possible answers. It would be good to add ¿what happens next? What do you do with the results? So an 'expanded' answer or something, since doing surveys is the first step. Also, it is important to assure anonymity, so people can answer freely.*

Long-Term, Violence & Migration

Although these three questions were asked, we found out after analyzing the answers, that they are context-dependent, and situation-dependent. It is not that because it is violence, then it is a problem for being purpose-driven. Similarly, because they are working with youth, then migration to the cities is being reduced.

The same with Long-Term. The risks are very particular for each company. Could be legal, structural, or be part of the leadership style. It is very hard to get an emergent-meaning in these questions. We could describe them, but we don't find a high value in this.

Conclusion & Future Research

PI: Bueno muchísimas gracias Salomé, muchísimas gracias Alina.
Muchas gracias, realmente no tenemos este tipo de conversaciones.

It is important to analyze the work done by UN-Women about the equality in Latin America— (El Progreso de las Mujeres en América Latina y El Caribe, 2017). In the process happening in the future B-Corp ‘Las Mazamorras del Urabá’ that is shown in this document, we can see that they are working in solving the structural problems that women face in Latin America, as the UN report shows, but there is space to continue improving their inclusion. Some elements are structural on a national level, which has to be part of local/regional/ National legislation, which is not a business responsibility—although Angela is very active in regional networks and guild and associations. The Report proposes six strategies to “avoid setbacks, overcome obstacles and advance the economic empowerment of women in the region” (Staab, 2017, pág. 2), and we can see that some are being tackle by Mazamorras. The six strategies (Ibid.) are:

1. Reconocer, reducir y redistribuir el trabajo doméstico y de cuidados no remunerado;
2. Avanzar en la construcción de sistemas de protección social universal con enfoque de género;
3. Crear más y mejores empleos y transformar el trabajo en favor de los derechos de las mujeres;
4. Fomentar relaciones de familia igualitarias que reconozcan la diversidad de los hogares en la región y los derechos y deberes de las partes;
5. Crear las condiciones para el goce efectivo de los derechos sexuales y reproductivos de las mujeres;
6. Contener los efectos adversos de la desaceleración económica en la igualdad de género.

And in order to have a greater use of the economic options given in Latin America, they found three different scenarios where women are located, as a pattern, that can reduce

women's opportunities and inclusion. It is a reality that this is a regional report, so some findings have to be reinterpreted under the Colombian and regional realities. The idea is that purpose-driven companies, like Mazamorra, must analyze where are 'located' their women workers, and see if their actual strategies are going in the right directions, or with their resources and local governmental networks can be addresses. The three scenarios are:

*En un extremo están las mujeres en el escenario de **pisos pegajosos**, aquellas que enfrentan los mayores obstáculos de cara al empoderamiento económico. Se trata de mujeres que poseen a lo sumo educación primaria e ingresos familiares bajos. ... las mujeres en esta categoría luchan con una pesada carga de trabajo doméstico y de cuidados no remunerado, agudizada por tasas persistentemente altas de maternidad temprana.*

*En el otro extremo están las mujeres con educación terciaria e ingresos familiares altos que pudieron aprovechar la expansión reciente, pero que siguen lidiando con **techos de cristal** que limitan su empoderamiento económico. ... aún están lejos de haber alcanzado la igualdad con sus pares varones. Se desempeñan en contextos de recurrente discriminación laboral y segregación ocupacional que se expresan en persistentes brechas salariales y una mayor carga de trabajo doméstico y de cuidados que los hombres.*

*Entre ambos extremos se encuentra el escenario de **escaleras rotas**. En él se encuentran las mujeres con educación secundaria y de hogares de ingresos intermedios. Las mujeres de este grupo pueden estar insertas en el mercado laboral, pero carecen de redes de protección que les permitan dar saltos de empoderamiento o les ayuden a prevenir deslizamientos hacia pisos pegajosos. ... Es decir que, ante la ausencia de redes familiares, estatales o del propio mercado laboral que amortigüen el impacto de las grandes conmociones, sean estas exógenas o biográficas, sus avances son altamente frágiles. Sin un marco de políticas públicas favorable, los logros de este grupo continuarán siendo vulnerables y erráticos a pesar de sus esfuerzos.*

And they conclude in the Executive Summary that “El fortalecimiento de la organización, la voz y la participación de las mujeres en el diseño, implementación y evaluación de las políticas públicas es una condición esencial para el éxito de cualquier estrategia que busque promover su empoderamiento económico.” (Staab, 2017, págs. 9-11). The majority of Mazamorra's women are in the *escaleras rotas*, but we find some of the top-management women in the *techos de cristal*, and some of the workers in the lower-end of salaries in Mazamorra, close to the *pisos pegajosos*. This report will be shared with Angela so they can review their actions within their possibilities.

The Entrepreneurs

Regarding the characteristics of the entrepreneurs, an emerging method is used when reviewing the codes. A flexibility approach, as Fals-Borda (1998) calls it, of qualitative-action research. Based on Largacha-Martínez (2018) on his work on the Family Realities, after interviewing 20 undergraduate students at the University of Miami, he ended up with three categories/patterns—*systemics*, *sinusoidals*, & *creatives*—that describe them in several constructs applied (see Table 1). However, this approach was not fully applicable for this research. It could be because a small sample and small questionnaire compared to the Family qualitative research—8 to 20 interviewees; 12 to 18 questions; or could have been the specialization of the questions, since in the Family was almost around the family topic, while in this research we have different ‘cluster’ questions for different but related topics. However, we think that the real explanation of the non-emergence of clear groups of purpose-driven entrepreneurs’ differences is mainly because they could be seen as a clustered sample since all of them already decided that they want to create a different type of business. This could lead to very few ‘big patterns/differences’ emerging from the coding, families of codes and meta-coding done.

TABLE No. 1 Main Categories’ Characteristics

	Creatives	Sinusoidals	Systemics
Life-World Conception	<ul style="list-style-type: none"> o Changing World Building Process o Expanded definition of ‘home’ and the images attached to it o Reject structural views o Redefine normalcy o Only females appears here o None [bio100%] or [bio75%] in this category 	<ul style="list-style-type: none"> o Political-related o Family is not changing o Uncertainty about ability to change o Flux o Accept part of reality and construct the rest o Feel obliged to accept certain things o A lot of people belong to their families 	<ul style="list-style-type: none"> o Security & tradition o Inflexible definitions o Accept structural views o Aversion to openness o Family as a refuge from external threats o Fixed imagery o Mental ‘barriers’ generated o Hope to create an ideal family in the future o All the married interviewees belong to this category

Source: Largacha-Martínez (2018)

We think, however, that the three groups encountered by Largacha-Martínez (2018) could be applied in more qualitative research. Empirically, we have seen that his classification applies in other social endeavors, so we believe it could have been applied here. But, the first category, the *systemics*, go against the same reality of this research. The *systemics* cannot exist in the purpose-driven field, as Bourdieu defines field (Bourdieu & Wacquant, 1992). Kind of similar of what Jim Collins (2005, pág. 145) found about Humble Leadership or Level 5, compared to Level 4, or Donald Trump’s style, when he stated that Level 4 Leaders

“consists of people who could never in a million years bring themselves to subjugate their own needs to the greater ambition of something larger and more lasting than themselves”. Their ego is so big, that they cannot work for something different than their social status. That is why they love the ‘system’, since they know their rules and how to emerge abiding the rules of the system. Hence, they are systemics. Furthermore, Collins (Ibid.) argues that for the systemics “work will always be first and foremost about what they get—the fame, fortune, power, adulation, and so on. Work will never be about what they build, create, and contribute.”

Purpose-Driven entrepreneurs are always, as the name states, driven by their purpose. They are always driven not only by what they *build, create, and contribute*, but also connected to the *meaning* that building and creating a positive impact has to do with themselves and their stakeholders and significant others. Here, our entrepreneurs, not in a *million years*, could be systemics, could be Level 4 leaders, or want it to be *adulated*. They are, in essence, mavericks (see (Semler, 1995)). One challenge that emerges in this research is if society can create a specific milieu so more B-Corps’ leaders would emerge? Is it ‘just’ to be the founder of a B-Corp or Purpose-Driven Company necessary to become a Level 5 leader, and become a great company, not just a good one? From this research, the answer is no. It is necessary but not sufficient. All of them have something additional, something special. Several other soft-skills, which some emerged from this research, paired with the work by the Quantic Humanism Initiative, are key to make a global change a reality. Later these soft skills will be reviewed. Remember, for example, that humbleness can’t never be understood as weakness. This is the triumph of humility paired with fierce resolve (see (Collins, 2005)). Almost all entrepreneurs and CEOs have a fierce personality, but it is not paired with humbleness (Ibid.). Our women social entrepreneurs of this research have it both. Deepening this line of thought, which could also explain why there are so few B-certified companies in the world, Collins (2005, pág. 145) argue that

... boards of directors frequently operate under the false belief that a larger-than-life, egocentric leader is required to make a company great, you can quickly see why Level 5 leaders rarely appear at the top of our institutions. We keep putting people in positions of power who lack the seed to become a Level 5 leader, and that is one major reason why there are so few companies that make a sustained and verifiable shift from good to great.

SistemaB and AcademiaB want to create a sustained shift from profit-driven companies to purpose-driven ones. Statistics show the huge challenge ahead. We present two, as proxies, of the goals all B-multipliers have worldwide. If we take the number of B-certified corporations, worldwide, compared with all the universe, the percentage is below



0.1%⁵⁵. Also, and using again Jim Collins research, his team study all Fortune 500 companies, in a 30-year period. The universe of companies was close to 1,490. And after the selection and analysis, only 11 companies were great (Collins, 2005). That is less than 1%. Exactly is that 0.73% of all Fortune-500 Companies have a Level 5 leader in it, and worst is that 99% of all the companies in the world—allowing this extrapolation—have a Level 4 or less leader managing them. Hence, our question should be not why is so high, but how can we increase the purpose-driven percentage of companies in Colombia, in Latin America and around the world? Collins and his team said it is almost impossible to have a check-list of the skills needed to be a Level 5 Leader, actually trying “to provide “ten steps to Level 5 leadership” would trivialize the concept” (Collins, 2005, pág. 146). However, we want to try it, since the “the inner development of a person to Level 5 leadership” (Ibid.) is desperately needed in management discipline. The Quantic Humanism Initiative have been dealing with this conundrum, so we, at least, what to try it and start stating some hypotheses, which in future research could be studied. Let’s start with what Collins shows to us, later we will show the findings of this research, and later with other researchers have done so far. This list should be part of the voluntary B-Matrix analysis.

Some of the Level 5 leaders in our study had significant life experiences that might have sparked development of the seed. Darwin Smith fully blossomed as a Level 5 after his near-death experience with cancer. Joe Cullman was profoundly affected by his World War II experiences, particularly the last-minute change of orders that took him off a doomed ship on which he surely would have died; he considered the next 60-odd years a great gift. A strong religious belief or conversion might also nurture the seed. ... We could speculate on what that inner box might hold, but it would mostly be Just that: speculation. (Collins, 2005, pág. 146)

In terms of Future Research, during the whole document, we have been writing next to some ideas, that should be part of a Future Endeavor with AcademiaB and other networks. This document does not end here, it will become part of the Quantic Humanism initiatives to support B-Corps and PDCs, and we are sure that it will be part of AcademiaB and SistemaB initiatives too. So if you, the reader, wants to help using this knowledge to have a bigger impact in society, you are more than welcome!

⁵⁵ As of 2018, less than 5,000 are B-certified.



Appendices

Preguntas de la Investigación

0. Presentarse

1. Que significa para Usted la palabra PROPÓSITO?
2. Que significa para Usted la palabra INCLUSIÓN?
3. Que significa para Usted la palabra OPORTUNIDADES?
4. Que significa para Usted la palabra MUJER?
5. Qué significa para Usted la palabra JOVEN?
6. Qué significa para Usted la palabra AUTENTICIDAD?
7. Todo lo anterior es importante para su Empresa? Comente.
 - 7.1. [proxy] Describa su empresa.
 - 7.2. [proxy] Temas de inclusión que debería mencionar, sino, decírselos: libertad de ser y hacer; reconocimiento de los valores sociales y tradiciones culturales; crecimiento personal (florecimiento); vida sintiendo respeto por la dignidad humana, sin denigración ni humillación; seguridad y salud personal; educación; hogar; posibilidad de amar, sentir e imaginar; agencia y empoderamiento; voz y autonomía; sostenibilidad; ingresos.
8. Las 'Empresas B' y las 'Empresas con Propósito' quieren ser las mejores empresas para el mundo. Se puede lograr esto con estilos de Gerencia Tradicional? Si/no, porque?
 - 8.1. En caso de contestar NO: Qué tanto aporta una Gerencia de Avanzada en 'ser las mejores empresas para el mundo'? Comente.
 - 8.2. [Leerle] 'Cree Usted que todas las empresa con propósito son las mejores para sus empleados?' Qué opina?
9. Conoce la Matriz B 'Medir lo que importa'? En caso afirmativo: Considera que existen preguntas en la Matriz B que analizan los estilos de Gerencia de Avanzada?
10. Que podría impedir que el impacto en mujeres y jóvenes de su Empresa no se de en el largo plazo? Qué retos ha tenido su empresa en el tiempo?
11. Qué implica estar en zonas de violencia (zonas de alto riesgo) para el impacto de su Empresa? Qué cambiaría en su Empresa si no existiera dicha violencia/riesgo?
12. Su empresa ayuda en alguna forma a disminuir la migración a las urbes?

Expanded Axioms of Quantic Humanism are:

Ax2: *Instead of asking about the human being or human nature, the question that anchors this project is: Who is the Other? The Other is also identified as the constitute other. Accordingly, the Other is not the focus of attention. The Other is part of my self-identity, which is part of the human purpose.*

Ax3: *it is worthless and useless to speak about the human nature without speaking about the Other. There is nothing like human nature in abstract, neutral, or objective terms. Everything is relational. That human nature is social is one of the main contentions of this project, and is a foundational principle of a humane society.*

Ax4: *Alterity considers the I and the Thou as two complementary descriptions of the same reality. Indeed, this association is indeterminate, uncertain, and non-contradictory. Furthermore, it is worthless to try to find the ultimate end of the I. The purpose of the I is established simultaneously with the Other in an ambivalent manner. Even if persons understand one another, they can interact with a third party that changes both of their identities. Hence, a "new" identity emerges.*

The Expanded Hypotheses of quantic humanism are:

Hy1: *Dualism and empirical logic are the foundation of a reductionist, deterministic, impersonal, pseudo-objective, and ideological scientific reality, where diversity, tolerance, intersubjectivity, humanism, and holism—is downplayed, eroded, obscured, and authoritarily discredited.*

Hy2: *Civilization is understood as something where culture and economics ought to be in a harmonic balance. This humanistic approach will not place culture at the service of the economy, as has been traditionally the case, because communities, localities, and civil society are clamoring for an inclusive reality that leads to unity, synchronicity, and social harmony within diversity. As a result of this new strategy, a more culturally sensitive approach to economic development can be formulated, one that promotes cultural well-being as well as economic wealth.*

Hy3: *the bigger the intersection between the social self and the intimate self, the more likelihood that humanness will emerge and be actualized.*

Hy4: *Imitation is one of the worst ills of society, although unrecognizable from the perspective of Modernity. Specifically, most persons are committing the sin of 'accidie'. Do persons shaped by Modernity know what they should do? Do they*



have capabilities and potentialities? The answer is no, not within this reduced, alienated, dehumanized mode of socialization. The main aim of quantum humanism, quoting Maslow (1968, pág. 5), is "to find out what one is really like inside".

Hy5: *humans have a sense to 'communicate' or 'perceive' latent information. Immaterial communication is a third way of communication that humans have (see (Radin, 2006); (Lipton, 2008) which fully enhance the verbal and non-verbal communication channels. Immaterial Communication can be assumed as the communication that a person can recognize, except that is not able to explain how they were capable to identify it (in the future humans should be able to explain it)*

Hy6: *Ethics, emotions and feelings cannot be comprehended from a linear mindset.*

The Expanded Foundations of quantic humanism are:

Fo1: *The difference between probability and chance is colossal. With probability there is the illusion of free will, because of the impossibility of knowing the future. Thus the infinite time frame ends up being just the present. With pure chance, or just chance, free will truly exists, regardless of the amount of information available about potentialities/capabilities.*

Fo2: *Possibilities or probabilities-of-being within domains of validity that take into account populations, and not single trajectories or individuals, are central to a proper understanding of both nature and society. This is a counter argument, at least as an analogy, to individualism, competition, and solipsism, and thus alterity is a counter-reality to Modernity. Chaos leads to order and not the other way around.*

Fo3: *Humans, in the best sense, are irreducible, nonlocal, time-reversible, and indeterministic. Intuition, for example, is clearly irreducible, nonlocal, time-reversible, and indeterministic.*

ATLAS.ti Report

B-EcP EmpresasBcP

Codes grouped for B-Corps/PDCs

◇◇ ALTERIDAD

9 Codes:

- Dignidad y Alteridad: Agencia
- Dignidad y Alteridad: Familia
- Dignidad y Alteridad: Florecimiento
- Dignidad y Alteridad: Ingresos
- Dignidad y Alteridad: libertad de ser (esencia)
- Dignidad y Alteridad: Posibilidad de Amar
- Dignidad y Alteridad: Sentir e Imaginar
- Dignidad y Alteridad: Valores y Costumbres
- Dignidad y Alteridad: Voz

◇◇ AUTENTICIDAD

6 Codes:

- Autenticidad alto valor
- Autenticidad autoestima
- Autenticidad me amo tal como soy
- Autenticidad no pretender ser otro
- Autenticidad orgullo/ser quien eres
- Autenticidad originalidad

◇◇ EMPRENDER

4 Codes:

- Emprender reto Financiero/Personal
- Emprender reto Paradigmatico (riesgos a largo plazo)
- Emprender reto Violencia + Riesgos Personales/Equipo
- Emprender sin Saber

◇◇ INCLUSION

10 Codes:

- Inclusion = Estrategia
- Inclusion como Respeto
- Inclusion Diagnostico para las Empresas
- Inclusion Gestionar Diferencias
- Inclusion hacia el Proposito, Mision, Felicidad
- Inclusion hacia la Autenticidad
- Inclusion no dejar nadie atras
- Inclusion no tan aceptado Socialmente

- Inclusion Pilares
- Inclusion y Derechos
- ◇ JOVEN

5 Codes:

- Joven como renovacion
- Joven creatividad e innovacion
- Joven desafios
- Joven posibilidades
- Joven retos

◇ MUJER

10 Codes:

- Mujer complementa Hombre
- Mujer Empoderarlas
- Mujer Exitosa y Empresaria (poco tiempo para amar y otras cosas)
- Mujer generadora de Vida
- Mujer gran potencial
- Mujer Hermosa
- Mujer Violencia Familiar y Social
- Mujer vision biologica
- Mujer vision Estrategica
- Mujer y Ruralidad

◇ OPORTUNIDADES

7 Codes:

- Oportunidad como Crear
- Oportunidad como Opciones
- Oportunidad como Participar
- Oportunidad como Privilegio
- Oportunidad como Ser Tenido en Cuenta
- Oportunidad de No-Migrar a las Grandes Urbes
- Oportunidad de Volver al Campo (Rural)

◇ PROPOSITO

10 Codes:

- Proposito Esencia
- Proposito Faro + Guia
- Proposito genera cambios Sociales
- Proposito mejores para Empleados
- Proposito Menor
- Proposito Mision, Impacto
- Proposito Superior

- Proposito Vocacion
- Proposito y Triple Impacto
- Qué me apasiona?

◊ TIPOS DE GERENCIA

6 Codes:

- Gerencia Combinada (tradicional + no-tradicional)
- Gerencia EcP empleados
- Gerencia Humanista
- Gerencia Tradicional
- Gerencia Tradicional Si/No para EcP
- Gerencia y Liderazgo

No code group

5 Codes:

- Cambio de Proyecto de Vida
- Impacto: Riesgo de no ser sostenible
- Innovación
- Investigación
- MatrizB Vanguardista

atlas.ti XML

XSL Stylesheet: HU Tag Cloud with Code Colors - A simple tag cloud viewer browser for HU entities

Description: A tag cloud is a visual depiction of content tags used in your HU. More frequently used tags are depicted in a larger font; display order is alphabetical. This lets you find a tag both by alphabet and by frequency. Codes can also show their assigned colors (both in the code selection and the result box).

HU: B-EcP EmpresasBcP by Papito

HU Tag Cloud with Code Colors

[Autenticidad alto valor] **[Autenticidad autoestima]** [Autenticidad me amo tal como soy] [Autenticidad no pretender ser otro] [Autenticidad orgullo/ser quien eres] [Autenticidad originalidad] **[Cambio de Proyecto de Vida]** [Dignidad y Alteridad: Agencia] **[Dignidad y Alteridad: Familia]** [Dignidad y Alteridad: Florecimiento] [Dignidad y Alteridad: Ingresos] [Dignidad y Alteridad: Posibilidad de Amar] [Dignidad y Alteridad: Sentir e Imaginar] [Dignidad y Alteridad: Valores y Costumbres] [Dignidad y Alteridad: Voz] [Dignidad y Alteridad: libertad de ser (esencia)] **[Emprender reto Financiero/Personal]** **[Emprender reto Paradigmatico (riesgos a largo plazo)]** [Emprender reto Violencia + Riesgos Personales/Equipo] [Emprender sin Saber] **[Gerencia Anti-Tradicional]** [Gerencia Combinada (tradicional + no-tradicional)] [Gerencia EcP empleados] [Gerencia

Codes' Nested Analysis for B-Corps/PDCs



Autenticidad autoestima

Vulnerabilidad (transición - a +); soltar temores; visualizar sube autoestima; crianza aplasta; dignificación —> valoración—> autoestima +; violencia -; escuchar +; machismo -; carrera laboral vs emprender (-); 1:6 'palara preciosísima' 4: 'mostrar mi parte femenina' 4:23 "también era muy vulnerable, yo era muy vulnerable con los comentarios de los más cercanos"

Autenticidad orgullo/ser quien eres

No 'darselas' (soberbia, enpelicularse, sobradita); propósito de vida; legado; 6: Ser mujer 'traditional' como una decisión basada en el amor (THINK)

Autenticidad no pretender ser otro

Florece como uno mismo; descurbir lo que soy; obsesión x ser joven; cirujías (-);

Autenticidad me amo tal como soy

Auto-valoración (de - a +) 1: 'que yo mismo me la crea' 5: "yo salgo así en redes sociales y le apuesto que me hacen bullying, por ser gorda"

Autenticidad alto valor

orgulloso de quien eres tener identidad propia como marca (autenticidad empresarial) "identidad gastronómica de la región"

Autenticidad originalidad

Sello personal; Mantener la esencia; característica que tal vez nadie tiene; 3: Custom making a service/solution; Similar a 5: productos únicos/originales; 7: "something that is real and true"

◆ **Inclusion no tan aceptado Socialmente**
Aprendizaje (por parte del gobierno y la sociedad)+ignoranci...

◆ **Inclusion Diagnostico para las Empresas**
Ayudar a las empresas a que sepan de inclusion a través de Diagnósti...

◆ **Inclusion hacia el Propósito, Misión, Felicidad**
Sentirse reconocido: No-discriminación; Inclusion=Misión Empresarial=Propósito Personal; Crecer sin desviarse (del propósito superior); productos incluyentes; Misión=comunidades vulnerables; privilegio a los excluidos; 5:14 "los productos como tal no se refieren a inclusion porque los compra gente pobre, o gente más rica o esto no, sino porque le pueden servir a todos el mismo producto" CLM SistemaB como red de conversaciones de 'auto-ayuda' para Mujeres Dueñas de EcP;

◆ **Inclusion como Respeto**
conscientizar lo inconsciente; urbanidad; transparencia prudente (para que no la copie la competencia); 1:28 "así que la exclusion tiende a permanecer, tiende a estar presente solo que en la mayoría de los casos es inconsciente, por eso uno de los productos de nuestros portafolios es el tema de concientizar lo inconsciente" 5:22 "hasta con risa decimos hemos hecho que la gente sea respetuosa de que hay un horario de trabajo" CLM cuáles son los 'derechos fundamentales' en la diversidad, que deben ser respetados por la EcP, sin que deje de ser rentable, mientras creamos un Capitalismo Sostenible?

◆ **Inclusion no dejar nadie atras**
Inclusion a todos los miembros bajo un techo; inclusion sin requerimientos de ningún tipo; inclusion en la incapacidad; flexibilidad (para involucrarme con otros); productos innovadores para excluidos; ayudar a todos (límites?); todos podemos participar; ingenio ('océano azul de las posibilidades para los excluidos);access to the same services for all; 5:16 "nosotros desarrollamos un protector solar pensando en las personas morenas [que no] deja rastro blanco"

◆ **Inclusion hacia la Autenticidad**
Incluir buscando ser auténtico; empoderar a la mujer=inclusion=ser femenino;

◆ **Inclusion Pilares**
Inclusion= transmitir mi propósito; deviation from the 'norm'; Cristina: tres pilares, educación, comunicación, construcción de redes humanas para la sostenibilidad

◆ **Inclusion Gestionar Diferencias**
Oportunidades (espacios reales en la diversidad); sin límites/barreras; understand each other; paciencia, dialogo, apertura al Otro; 1:19 "inclusion es el arte de poder gestionar las diferencias humanas en cualquier arista o con cualquier enfoque diferencial" CLM Pensar en la importancia de las cinco disciplinas para desarrollar la escucha, la apertura, la introspección a mis modelos mentales y cómo cambiarlos (si fuese necesario), por que cómo se solucionan los problemas de trabajo en equipo, o cambios grandes entre socios, etc?

◆ **Inclusion y Derechos**
Ingenio (hacia los derechos); volver a la vereda (no es acaso un derecho campesino?); derecho a la dignidad femenina; violencia a la mujer; ingenio (nuevos ingresos para mas derechos a la mujer, a los excluidos) like base of the pyramid for new privileges (that were forbidden for the excluded);enriching women; 2:13 "Nosotros los del sector rural no tenemos derechos no podemos acceder a a asesores de un abogado, eso cuesta mucho dinero pero que tal que lo pudieras hacer con tus residuos"

◆ **Inclusion = Estrategia**
Fin último (la estrategia de la empresa incluye a todos los colaboradores; genderless; des-vulnerabilizar a la población; bottom of the pyramid. 1:21 "que acompaña a las organizaciones no solamente corporativas sino comunidades, a poder no solamente ver la inclusion de una manera estratégica, y a convertir la estrategia en cultura"



◆ Mujer Exitosa y Empresaria (poco tiempo para amar y otras cosas)

Balance
Emprendimiento- Pareja; ejemplo crianza sin amor; Tensión CapSalvaje vs CapHumano (el vivo vive del bobo); arriesgar patrimonio personal; tensión rol femenino vs. Emprendimiento; resignación (cuasi-frustración que no puedo/quiero sacar a la superficie)? 4:31 "Entonces cuando ya vas creciendo y ya pronto logres tener una estabilidad económica y quizás tengas tiempo para amar" 5:32 "me faltó malicia, me faltó viveza" (el vivo vive del bobo, capitalismo humano, THINK) 6:29 "he descuidado un poco esa parte" CLM porque los hombres si pueden 'descuidar' la pareja, pero las mujeres no? Porque las mujeres no pueden ser 'mejores' que los hombres en una relación???? 6:29 "pero no finalmente no va a recaer la felicidad en otra persona, entonces como eso pero no lo veo así como un complemento" CLM resignación (con/ mas) frustración oculta?

◆ Mujer vision biológica

Neurofisiología; Legal definition; Hombre genera mas credibilidad; de bajo perfil; machismo 3:4 "Adults above the age of 18 years who are female." 5:35 "si, calladita, de bajo perfil" ... "no haber estado sola" 5:39 SharkTank, 4 hombres y 1 mujer, machismo. 7: "I wouldnt refer to women as weak, more to gender representation". CLM cómo interpreto esto???

◆ Mujer complementa Hombre

Sinergia (hombre+mujer) potente; Potencial de Complementar; Mujer polifacética; Necesidad de hombre para hacer negocios; Amor complemento; 1: Visión más tradicional de la mujer en relación al hombre, como complemento. 1:1 "pero siempre lo veo como el complemento de hombre," 5:19 "atiendo mi esposo, almorzamos juntos todos los días, la mayoría de las veces yo cocino" como polifacética (y feminista). "la elegí libremente". Pero no hay inclusión. THINK 5:37 "me arrepiento de primero no haber tenido un hombre dentro de la empresa," ... "cuando usted dice es que yo soy el gerente de mi empresa y es un hombre, hasta en la fila del banco lo atienden mejor" 6:29 "tal vez como encontrar como una pareja" ... "te puedo decir que de pronto me siento incompleta"

◆ Mujer generadora de Vida

generadora de todo; flexibilidad con los hijos 1:2 "generación de vida es la generación de todo, en el resto la vida, no solo en el momento de nacer"

◆ Mujer y Ruralidad

"Bancalimentos generando ingresos ellas pueden ser empresarias también, esto incluye a la inclusión para mujeres rurales no tienen que tener títulos no tiene que tener cantidades d..."

◆ Mujer Empoderarlas

Es todo; Convencer a otras; Incluirle mas (potenciación del significado Mujer); mas posibilidades; feminidad; soltar miedos (mas posibilidades dan seguridad); formalidad empresarial (dignifica); patrono desempodera; valorarse mas como mujer (mas posibilidades, formalidad, trato, respeto, escucha); multiplicadoras (de buenos mensajes); estereotipos (presión terrible de la mujer 10); ambivalencia; ESCUCHA ("a usted le pasa algo"); 2:4 "la mujer es líder del consumo consciente para mí" 4:14 "Entonces cuando empezamos en las mazamoras, incluirle todo eso como mujer para mí fue como casi que me permitió hacer lo que yo quisiera" ... "porque en el tema comercial fue despertar esa feminidad" ... "porque estoy atendiendo con algo que yo estoy segura dentro mi parte femenina" 4:20 "cada vez que lo llevo a un nivel más alto, siento más poder en las posibilidades" 4:25 "desde un rol más tradicional, del patrono que manda, que dirige, que agrede, que grita, porque los emprendimiento acá" 4:42 "La mujer de esta cultura que viene a mazamoras de Urabá, Son mujeres muy golpeadas desde lo emocional, desde lo físico, desde lo mental, y cuando llegan a mazamoras de Urabá van entendiendo, es casi como que se van empoderando" ... "Entonces uno ve cómo se empoderan a transformar, entonces eso es casi como si dignificar pero es casi como que ellas se van empoderando" Convencer a otras, CLM estoy pensando en que SistemaB sea un movimiento para empoderar a otras mujeres, gracias a estos ejemplos.

◆ Mujer Violencia Familiar y Social

Acoso sexual muy alto en la zona. Tienen que dejar a sus hijos con otras personas. CLM (por fuera de la entrevista) "dejo de trabajar conmigo porque la hija ya iba a tener 10 años y si no estaba con ella la violaban"

◆ Mujer Hermosa

Feminidad, delicadeza, sensibilidad; un ser maravilloso; sentirme bonita; detallista 4:14 "sentirme bonita" CLM no desde la objetivación de la belleza 10, sino desde mi auto-imagen como una mujer 'hermosa' 4:15 "es un proyecto que me permite expresar mi parte femenina y no estar digamos que de una u otra forma chocando con un tema de productividad" 5:4 "detallista" CLM como una conexión con el romanticismo latinoamericano (ver Cómo somos los latinoamericanos) 'feminista...no como la parte débil'

◆ Mujer vision Estrategica

sexto sentido empresarial; 2:9 "Mischiros y Bancalimentos...y la mujer tiene un sexto sentido, para aprovechar y visualizar esas oportunidades ... ella ve las oportunidades y ahí está, entonces si son las mujeres las que más trabajan con nosotros" 4:10 "Me hace mucho sentido el tema de mujer, porque es una empresa casi el 90% femenina. si"

◆ Mujer gran potencial

potencial inmenso; generadora de todo; lidera la economía de los hogares (toma las decisiones, pero no tiene el poder de veto); ampliación del ser (verdadero significado de libertad); visualizar el todo; abarcar el todo; expansión del yo gracias a ayudar al otro, a la comunidad; 5:4 MUJER "es una palabra poderosa que permite abarcar todas las posibilidades que un humano podría llegar a tener" (editada) "Dios tiene que ser mujer para ser tan detallista" "esa capacidad de visualizar, o de abarcar, de abarcar mucho como mujer, cosa que no tendría el género masculino" 6:8 MUJER, la puedo "definir en una palabra: ayudar al otro" QHu 6:22 "todo ese conocimiento lo podía poner ahí al servicio de la comunidad, ahí es cuando yo empiezo a ver que mi propósito como mujer" CLM debemos trabajar por usar todo el potencial de la Mujer, o por ampliar la versión reducida de ser hombre?

Proposito Vocacion

Retirarse para seguir la vocación; coherencia auto imagen; lo que nos levanta cada mañana; ciencia aplicada al servicio de la sociedad; no me veo haciendo otra cosa, que esto; mayor satisfacción; devolverle las características agroecológicas al suelo con nuestro abono; 1: "pero no ha sido para nada fácil, porque ha sido el crear una identidad desde cero," CLM esto la gente NO lo quiere, por eso siempre lo sueñan pero no lo hacen (mas la parte económica). Bajar mi autoimagen a cero, NO.

Proposito Faro + Guia

2: Cómo no desviarse, incluso con ofertas tentadoras (THINK) 5: "que nunca se va a lograr, porque si no sería una meta" CLM parecido al 'Personal Mastery' de Senge, porque 'nunca llegan' (THINK)

Proposito Superior

BIA ayuda; saber para donde voy; seguridad alimentaria; relleno sanitario; dignificar a la mujer; residuos en el hogar (gran propósito) 1: "que la inclusión se viva dentro de las organizaciones, y que se viva de una manera natural y autentica" 4: Dignificar CLM "efecto bola de nieve del propósito" y se potencia y genera otros (THINK) CLAVE kp+++ CLM parecido este código a 'genera cambios sociales'

Proposito Mision, Impacto

Rentabilidad emocional; queremos transformar el mundo; propósito como misión, como impacto; 7: "So what's our mission is what we do that has impact."

Proposito mejores para Empleados

Millenials; walk the talk; BIA +; formalización empresarial; bajar el propósito superior a los empleados (ética); cercanía; mejor jerarquías; mejor clima organizacional; disruptivos; DEPENDER del dueño/CEO; respecting diversity; 1: EcP mejores para Millenials 3: BIA help improve companies 4: "sería como decir yo tengo una empresa para mostrar pero con gente sacrificada." CLM think, leer todo. 5: "como podemos ser las mejores empresas para el mundo sino tratamos de equilibrar eso(anti-maltrato al personal); 6: "porque escucho de muchas de mis amigas que trabajan en empresas tienen un modelo como esos no se sienten felices, lo hacen por la necesidad económica más que por ellos mismos"

Proposito Esencia

Conexión; Fin último; 4:12 Propósito impuesto. CLM cómo saber cuando es el verdadero, el de uno? (THINK)

Proposito y Triple Impacto

base of the pyramid 5:27 efectos colaterales negativos, los tendríamos en cuenta. CLM Leer todos

Proposito Menor

Capitalismo salvaje; propósito como objetivos; sociedad aplasta;

Qué me apasiona?

Despertar; hacer lo que amaba; me siento afortunada; lo que quiero dejarle al mundo; 7:11 "I can still express myself and I can keep my passion on my organisation" CLM los ingresos llegan de hacer bien las cosas, el propósito y lo que apasiona primero CLM 'Whose coming with me, whose coming...' Jerry Maguire.

Proposito genera cambios Sociales

Conscientizar; cambios irradian (en la familia, persona, sociedad); inspirar y apoyar cambios; sostenibilidad ambiental (+comienzo en casa); inclusión financiera rural; volver a la vereda; reduce youth unemployment; despertar esa feminidad [escondida]; vincular comunidades indígenas y campesinas; se llega a otro nivel y +++; florecimiento empleados; química verde; educación a la gente; yo escucho, luego tu aprendes a escuchar (de pronto); a la población vulnerable; cambiar mentalidades; enriching rural women 1: "lograr que haya una doble pensada en elegir la acción incluyente versus la excluyente" CLM ampliar los espacios donde se piensa/hace/ consciencia de la inclusión y la exclusión. CLM parecido al 'dialogical ethics' de HMN Ernst. 2:28 "de que la gente las personas que están en los semáforos vendiendo, nuestros campesinos que están trabajando de celadores, en edificios, que están trabajando mujeres en casa de familia que vean en la vereda una oportunidad y digan quiero volver a la vereda" 3:8 "gives them an opportunity to have access to this training and acquire employment through us and eventually use it as a stepping stone." STEPPING STONE, CLM buen imaginario 5: El trabajo adicional de las EcP en donde se vuelven Coaches de sus empleados. Eso quita tiempo y mucha energía. THINK CLM el mismo nombre del Código lo dice todo.

ATLAS.ti Report.

B-EcP Mujeres & Jovenes

Codes grouped for Mazamorra & Tawa Women Workers

◊ Dignidad y Alteridad

4 Codes:

- Inclusion No sabe significado
- Mz Dignidad y Alteridad
- Oportunidades
- Proposito

◊ Familia

11 Codes:

- Familia Situación Económica
- Familia: Bebe a temprana edad
- Familia: Crianza Mama/Papa
- Familia: Hijas/os Ganas de Progresar
- Familia: Hijo Enfermo
- Familia: Hijos lo llenan a uno
- Familia: Mama/Papa Obligan a Hacer Algo
- Familia: Mama/Papa Pegan no-Libertad
- Familia: Separacion / Divorcio
- Familia: Sueños: ayudar a Mama/Papa/Hijos
- Familia: Triple Turno

◊ Joven

5 Codes:

- Joven Enfrentarse a Todo
- Joven NiNi
- Joven no se preguntan por el futuro
- Joven No-Mide Consecuencias (arriesgado)
- Joven: Experimentar

◊ Lo Gerencial

3 Codes:

- Empresa con Propósito
- Gerencia Humanista
- Gerencia Tradicional

◊ Lo Personal

8 Codes:

- Arrepentirse
- Autenticidad

- Como soy?
- Desplazamiento / Violencia
- Espiritualidad y Dios (Jesús)
- Presentarse en la Entrevista
- Retos Personalidad
- Tengo un Sueño

◇◇ Mazamorra

19 Codes:

- Mz Aprender a Valorar (me)
- Mz Beneficios e Impacto Personal
- Mz Buen Ambiente Organizacional
- Mz Compartir (Alteridad-LAGHUM)
- Mz Crecimiento
- Mz Dignidad y Alteridad
- Mz Dominio de las Destrezas Personales (VDis)
- Mz Emprendimiento / Modernizacion
- Mz Inspirar a Otros (Estilos de Gestión-LAGHUM)
- Mz Lo de Ley
- Mz Me siento como en Familia
- Mz Motivacion & Compromiso
- Mz Posibilidades
- Mz Relación de Largo Plazo
- Mz Salud
- Mz Tawa
- Mz Tension Familia-Trabajo
- Mz Transicion Cecilia a Angela
- Mz Visualizarse en Mz

◇◇ Mujer

7 Codes:

- Mujer: Dificultades de ser Mujer
- Mujer: Lo difícil de ser Mama
- Mujer: Luchadoras / Trabajadoras
- Mujer: Machismo
- Mujer: Mamá Protectora
- Mujer: Qué es ser Mujer?
- Mujer: Ser Mamá motor para salir adelante

No code group

1 Codes:

- PureChemistry

Capability Approach, by Martha Nussbaum. https://en.wikipedia.org/wiki/Capability_approach

1. *Life*. Being able to live to the end of a human [life of normal length](#); not dying prematurely, or before one's life is so reduced as to be not worth living.
2. *Bodily Health*. Being able to have good [health](#), including [reproductive health](#); to be adequately [nourished](#); to have adequate [shelter](#).
3. *Bodily Integrity*. Being able to move freely from place to place; to be secure against violent [assault](#), including [sexual assault](#) and [domestic violence](#); having opportunities for [sexual satisfaction](#) and for choice in matters of reproduction.
4. *Senses, Imagination, and Thought*. Being able to use the senses, to imagine, think, and reason—and to do these things in a "truly human" way, a way informed and cultivated by an adequate [education](#), including, but by no means limited to, [literacy](#) and basic mathematical and [scientific training](#). Being able to use imagination and thought in connection with experiencing and producing works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of [freedom of expression](#) with respect to both political and artistic speech, and [freedom of religious exercise](#). Being able to have pleasurable experiences and to avoid non-beneficial pain.
5. *Emotions*. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to [love](#), to [grieve](#), to experience longing, [gratitude](#), and justified [anger](#). Not having one's emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)
6. *Practical Reason*. Being able to form a conception of the [good](#) and to engage in critical reflection about the [planning of one's life](#). (This entails protection for the [liberty of conscience](#) and religious observance.)
7. *Affiliation*.
 1. Being able to live with and toward others, to recognize and show concern for other humans, to engage in various forms of [social interaction](#); to be [able to imagine the situation of another](#). (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the [freedom of assembly](#) and [political speech](#).)
 2. Having the social bases of [self-respect](#) and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin and species.
8. *Other Species*. Being able to live with concern for and in relation to animals, plants, and the world of nature.
9. *Play*. Being able to [laugh](#), to play, to enjoy [recreational](#) activities.
10. *Control over one's [Environment](#)*.
 1. *Political*. Being able to participate effectively in political choices that govern one's life; having the right of [political participation](#), protections of free speech and association.
 2. *Material*. Being able to hold [property](#) (both land and movable goods), and having [property rights](#) on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure. In work, being able to work as a human, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

Comments by the PI to B-Lab for the last BIA version.

Line	Summary	Question	Answer	Comment 1	Comment 2
286	Worker / Management Conflict Mediation	Has your company identified one of the following designated agents to mediate complaints or issues between workers or workers and management?	<p>An informally-designated worker who passes information to other workers</p> <p>Union representative</p> <p>Human Resources-designated representative</p> <p>Employee Representative who has been mutually-designated by company management and employees</p> <p>Third-party ombudsman</p> <p>Other - please describe</p> <p>None of the above</p>	<p>This is important. What about retaliation for those that 'speak' about a conflict with their boss?</p>	<p>The organizational climate is much need to be assess here. How comfortable are workers to participate in solve conflicts?</p>
285	Worker Empowerment	How does your company engage and empower workers to provide feedback?	<p>We have formalized feedback mechanisms to improve company performance</p> <p>We have formal complaint mechanisms beyond direct reporting lines to address employee concerns</p> <p>We have adopted open book management or self-management principles within the workplace</p> <p>We are an employee cooperative or have formalized democratic governance procedures</p> <p>Other - please describe</p> <p>None of the above</p>	<p>Open book management and self-management practices are great, but are not well known here in Colombia/Latin America. Furthermore, what is the real impact of this practices in terms of voice of the workers without relation?</p>	<p>How much 'power redistribution' is in place. Control was redefined? These are very important and deeper questions.</p>
287	Collective Bargaining	What percentage of your employees are covered by a collective bargaining agreement?	<p>N/A</p> <p><65%</p> <p>65-80%</p> <p>81-90%</p> <p>>90%</p>	<p>Unions is something that work different in Colombia, and I think in Latin America as a whole. The image is not a good one.</p>	<p>Regarding 'Leadership skills', more important than collective bargaining, is collective questioning without retaliation.</p>

Line	Summary	Question	Answer	Comment 1	Comment 2
288	Surveying and Benchmarking Engagement and Attrition	How does your company monitor and evaluate your worker satisfaction and engagement?	<p>We calculate employee attrition rate</p> <p>We benchmark employee attrition rate to relevant benchmarks</p> <p>We regularly (at least once a year) conduct employee satisfaction or engagement surveys</p> <p>We benchmark employee satisfaction to relevant industry benchmarks</p> <p>We disaggregate calculations based on different demographic groups to identify trends</p> <p>We outperform industry benchmarks on attrition</p> <p>We outperform industry benchmarks on satisfaction</p> <p>None of the above</p>	<p>It is good and important the possible answers. It would be good to add ¿what happens next?</p> <p>What do you do with the results. So an 'expanded' answer or something, since doing surveys is the first step. Also, it is important to assure anonymity, so people can answer freely.</p>	<p>In terms of 'leadership skills' and great corporate culture, the best practice is to do focus groups to legitimate the answers of the employee satisfaction survey. But more important is that focus groups gives qualitative information, which, based on my experience and on research, normally it gives a worst picture of the organizational climate, so this is a must for a B corp (i would say).</p>
296	Employee Satisfaction	What percent of your employees are "Satisfied" or "Engaged"?	<p><65%</p> <p>65-80%</p> <p>81-90%</p> <p>90%+</p> <p>N/A</p>	<p>How do you know how the company knows this answers? Engagement is a very elaborated construct.</p>	
340	Low Income Workers	What percentage of your workforce is low-income or does not have college degree?	<p>0%</p> <p>1-9%</p> <p>10-19%</p> <p>20-29%</p> <p>30%+</p> <p>Don't know</p>	<p>For Colombia, and I think Latin America, having a college degree still aluxury.</p>	<p>Question should be done in another format</p>
342	Workers from Ethnic or Racial Minorities	What percentage of your workforce identifies as being from a racial or ethnic minority?	<p>0%</p> <p>1-9%</p> <p>10-19%</p> <p>20-29%</p> <p>30%+</p> <p>Don't Know</p>	<p>We dont normally use the 'ethnicity' self-description</p>	<p>Question should be done in another format</p>



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